A VINDICATION OF Scripture and Miniſtery:

In a *Rejoynder* to a *Reply* not long ſince publiſhed by *Thomas Speed*, formerly (but unſutably) Merchant in the City of *Briſtol*, and Preacher; lately (but more ſadly) Merchant and *QUAKER*.

Wherein ſundry Scriptures are explained, divers Queſtions (relating to theſe times) diſcuſſed, and the truth aſſerted againſt the exceptions of *PAPISTS* and *QUAKERS*.

Whereunto is adjoyned a *Poſtſcript*, reflecting upon, and returning Anſwer to, divers paſſages in *Thomas Speed* his laſt Pamphlet.

By *William Thomas* Miniſter of the Goſpel at *Ubley*.

Iſa. 8. 20. *To the Law and to the Teſtimony: if they ſpeak not according to this word, it is becauſe there is no light in them.*

Epheſ. 4. 11, 12, 13. —— *He gave ſome —— Paſtours, and Teachers, For the perfecting of the Saints, the work of the Miniſtery, for the edifying of the body of Chriſt — Till we all come in the unity of the faith, and in the knowledge of the Son of God, unto a perfect man, unto the meaſure of the age of the fulneſs of Chriſt.*

Ignat. Epiſt. ad Epheſ.

Si autem ii qui humanas domos corrumpunt, morte plectuntur, quanto graviores pœnas dabunt qui moliuntur Chriſti doctrinam adulterare, pro quâ crucem & mortem ſuſtinuit Dominus Jeſus unicus Dei Filius?

London, Printed for *Edward Thomas*, and are to be ſold at his houſe in *Green-Arbour*, 1657.

The several Heads of this *Rejoynder.*

1. *Quakers Quaking detected and refuted.*
2. *That the Scriptures are the Saints rule, is proved.*
3. *Ministers taking of Tithes justified.*
4. *A general Scripture command for Infant-Baptism asserted.*
5. *That the Scriptures are the ground of faith is more largely maintained.*
6. *That life is to be had in Scripture is manifested.*
7. *A brief account of the word* Sacrament.
8. *The Ministery, the Calling of Ministers (together with Imposition of Hands in Ordination) Vindicated, and more fully spoken to.*
9. *Calling to the Civil Magistrate for punishing the open enemies of Religion, declared from Scripture.*
10. *The point of Conscience-liberty discussed.*
11. *Something concerning inward and common light observed and opened.*
12. *Our Justification is declared to be by a righteousness without us, not by a righteousness within us.*

The Epistle to the Christian and considerate READER.

READER,

CONcerning the rise of the present business between my self and *Thomas Speed*, be pleased to receive this relation; About two years ago or more, I did (upon importunity) give way to Mr. *Speeds* Preaching in my charge; I confess it was not without reluctancy, because he had been so long a publick Teacher, and yet no Minister; that is, not called to that office in the way of Christ; yet I knew not but that he might (in a further time) be so called, he being in such a tendency to that Office: but while there were hopes of him that he might do some good service in the Church of Christ, there comes newes that he had joyned himself to those whom they call *Quakers*. The report at first was very strange, but when it was found to be so indeed, it troubled me much that I should be induced to admit one to Preach in my place, so poorly principled, and of so inconstant a spirit, as to close with such a company, and be wafted over suddenly to so senseless a Sect.

Hereupon, after many debates with my self, I resolved to write unto him about the Quakers way; for I had not reason then to think him to be a Scorner, but rather hoped that some good might have been done upon him, and that he was not so far gone and hampered in Satans snare, but that possibly he might, by a milde admonition, be recovered out of it; at least, I did not know but that there might be so much ingenuity left, as to return unto a calm and friendly Letter, a fair and civill Answer. But how far he was from any such humane frame, his rough and *Quaker-like* Reply to my first Letter, did more then sufficiently manifest. Yet because in

that his firſt return (amongſt a great deal of rudeneſs) there was ſomething that looked like reaſon. I wrote my ſecond Letter in way of Anſwer to his firſt; but that high ſpirit of his that could not receive an admonition in my firſt Letter, could not bear an anſwer in my ſecond, but muſt needs tumultuate in Print; and by this means our Conteſtation is come into publick view. In which regard it might have been ſatisfactory to have publiſhed the Letters that paſſed between us; but being that they were ſo large as that it would be tedious to print and peruſe them; and his *Reply* (together with this *Rejoynder*) will preſent (in good part) the ſubſtance of them, therefore I have reſolved to publiſh no more but only my firſt brief Letter; whereby it will appear (I think) how little cauſe this angry Antagoniſt had to fall into ſo hot a combate. For this was the Letter:

Mr. *Speed*,

THough my acquaintance with you hath not been much, yet ſince (by providence) there hath been ſome, and that alſo a Pulpit-acquaintance, by your Preaching not long ſince in my place and charge; I preſume you will not take it ill if I ſhall a little more then ordinarily impart my ſelf unto you upon the report that I have heard from divers (who know you, and are like to know your way) of your cloſing (though how far I know not) with thoſe that own the name of *Quakers*. I have read but one of their Books, viz. *The fiery Darts of the Devill quenched*; but therein I find enough to make it ſtrange that any that hath known and owned, much more that hath held forth Gods Scripture way, ſhould have any correſpondence with them in theirs.

1. For the *Scriptures*, though they do not *profeſſedly* reject them; yet *really* they do; whileſt they hold and witneſs;

1. That they are not the rule of Saints, contrary to theſe Scriptures, Gal. 6. 16. Jam. 2. 8. Deut. 5. 32, 33. 2 Pet. 1. 19.

2. That they are not the ground of faith, contrary to Joh. 20. 31. Rom. 16. 26 *Faith comes by hearing, and hearing by the word of God*, Rom. 10. 17. So that the word of God was

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ever the ground of Faith, even before it was written as now it is (for though it were not written, yet it was revealed) And now it is written, Chriſt directs us to look for life in the Scriptures, becauſe they *teſtifie of him*, to wit, as the perſon on whom our faith ſhould reſt for ſalvation, Joh 5. 39, -46,47.

2. For the *Sacrament of the Lords Supper*. They acknowledge a command of Chriſt for it, to ſtand for a time and no more; when Chriſt tels us his death is to be ſhewed therein *till he come*, 1 Cor. 11. 26.

3. For the *Miniſtery*. As they deny there was any true Church ſince the Apoſtles dayes, (which is as though they ſhould ſay, Chriſt hath had no body upon earth ſince the Apoſtles dayes, for *the Church is his body*) So they deny any Miniſters, unleſſe called as the Apoſtles were; when we finde *Titus* ordaining Elders in an ordinary way, *Tit.* 2. 5. and that Chriſt (the Apoſtles and extraordinary officers being gone) hath appointed Paſtors and Teachers for the work of the Miniſtery, and the edifying of Saints to the end of the world, Mat. 28. 19, 20. Epheſ. 4. 11, 12, 13.

4. They aſſert, That the light within leads to Juſtification thoſe that are taught by it; when the Scripture ſaith, that *We are juſtified freely by the grace of God*, through the redemption and righteouſneſs of Jeſus Chriſt, which is not within us, but without us.

Now all theſe things (that I may ſpeak of no more) being ſo contrary to the will of God revealed in his Word, let me ſeriouſly adviſe you (and while I ſay ſo, I think of that great God to whom ſhortly we muſt be accountable, and with whom there is no trifling) I ſay, let me ſeriouſly adviſe you, to take heed of the ſociety and wayes of ſuch men. Remember and read what a ſtrict rule the Apoſtle gives us concerning them that bring not right Doctrine, 2 Joh. 10, 11. God hath given you ability to do good, take heed, I beſeech you, of loſing your ſelf, or endangering others in a way of errour; Who knowes, if a man ſhall give way to opinions ſo dangerous as theſe are, how far he may go; yea, how far God in his juſt judgement may ſuffer him to run on in a ſoul-deſtroying way? My intent in theſe lines is to tender a Chriſtian ad-

monition for your ſpiritual ſafety. As it is only between you and me, ſo I deſire you to keep it to your ſelf, to prevent further trouble and conteſtation. The Lord follow it with his bleſſing, I reſt,

Yours in Chriſt,

W. T.

Now conſidering what and how this un-malleable man hath written ſince. It may (perhaps) ſeem ſtrange to ſome (or to many) that I ſhould beſtow ſo much time and pains upon an Adverſary whoſe ability and reputation reacheth not ſo far (as one would think) as to win upon Chriſtians who have any skill in Religion, or bear good will to the wayes of God. And I confeſſe that ſuch apprehenſions have often given a check to my proceedings. But yet (on the other ſide) being cald to *by name*, to ſpeak in this cauſe and controverſie, I have been carried on ſo far as (after the publiſhing of my late Anſwer to his *Epiſtle*) to Rejoyn alſo to the body of his Book; and that for theſe Reaſons.

1. Becauſe it is the duty and ſafety of Gods people to cry for, and againſt the abominations of the times, Ezek. 9. 4. Iſa. 58. 1. Ezek. 20. 4.

2. Becauſe it is the duty of a Miniſter to do that ſincerely by his utmoſt endevour, which God will do effectually by his power, that is, to *magnifie the Law and word of God, and make it honourable*, Iſa. 42. 21.

3. As the ſervants of the Lord ought ſo to live and carry themſelves as that the *Miniſtery may not be blamed juſtly* *: So to plead vigorouſly according to all the ſtrength that God hath given them, that it may not be *blamed unjuſtly*; whereof the Apoſtle *Paul* is an eminent pattern, who is ſtill arguing for his Apoſtleſhip, that the efficacy of it might not fall with the eſtimation.

* 2 Cor. 6. 3.

4 Becauſe it is too evident by ſad experience in theſe injudicious, licentious, and Apoſtatiſing times, that many profeſſing Religion, are more caught and carried away by the ſubtilty and ſophiſtry of erroneous men, then kept or eſtabliſhed by thoſe demonſtrations

demonſtrations of the Spirit of God, which they do or might receive from ſound and Orthodox Teachers; which (though it be a thing exceedingly to be lamented, yet) is not ſo much to be wondered at if we conſider how few there be in the Church that belong to God, to whom alone *it is given to know the myſteries of the Kingdom of God*, Mat. 11. 13. with Mark. 4. 11. and withall, how Satan and the world without, and a world of corruption within, helps the Seducer to do his work; whereas (on the other ſide) none but they that are *transformed by the renewing of their mind*, are in a capacity to *prove what is that good, that acceptable and perfect will of God*, Rom. 12. 2.

5. Even they that have grace want growth, and are not ſo wiſe but that they may be *bewitched*, Gal. 3. 1. therefore theſe things are written (as with a deſire to undeceive them (if poſſible) that are already entangled ſo) with a purpoſe to arme thoſe weaker ones that are yet uncorrupted, that they may be ſtedfaſt and conſtant in the right wayes of God. Hereupon I have been more large in opening ſome Scriptures, as intending not only to Anſwer this *Replyer*, (which might be much more briefly done) but to inform leſs expert Chriſtians, who for want of a right underſtanding of Gods word, are expoſed to the wiles and wils of ſeducing men. For the ſame reaſon alſo I uſe more words and circumlocutions then are needful for, or grateful to, men of more underſtanding, as knowing my ſelf to be a debtor to thoſe that have leſſe.

After all this, I can truly and ſincerely ſay (notwithſtanding any ſharper expreſſions wreſted from me) that it would be a ſingular comfort to me, if this ſometimes hopeful perſon (with whom I have had ſo much to do) might be brought yet back again *; And what cannot that God *do*, and what cannot that God *undo*, that puld *Paul* out of the hands of Satan, who was ſo long educated, and ſo deeply principled in a damnable belief, that *he ought to do many things contrary to the Name of Jeſus of Nazareth* †; and that it was his duty to do hell ſervice? O that that God (whoſe free grace none can fathom) would be pleaſed to put to his hand in the like miſerable caſe, for the like eminent mercy! But if that may not be (wherein I confeſſe I am at a ſtand, but knowing from whence

* 1 King. 18. 37.

† Act. 26. 9.

whence my firſt writing to him aroſe) will not deſpaire) yet I ſhall account it a great happineſs, and an high reward of my poor pains, if any one or other may be won from, or kept from ſuch pernicious wayes.

However, according to my time and talent, I have done mine endevour, which (God aſſiſting) ſhall be followed with the earneſt prayer of him who much needs, and much deſires the prayers of the generation of Seekers; and in whoſe heart it is to approve himſelf

A lover of every true lover of the truth of God in theſe holineſs-pretending, and truth-deſerting dayes,

William Thomas.

A VINDICATION OF *Scriptures and Miniſtry.* IN A REJOINDER, TO A REPLY, publiſhed by *Thomas Speed*, Merchant in *Briſtol.*

I ſhall begin with his Epiſtle to the Reader.

T. S,

R *Eeader, thou mayeſt underſtand that I writ a former Letter to my* Antagoniſt, *in anſwer to one ſent me by him; from whence he raiſed Reports touching me, which were both untrue and ſcandalous; for which cauſe it is principally that I have cauſed this Reply to come to the Preſs.*

W. T. A. 1. If I ſaid he denied the Scriptures (not in words, but) really, whileſt he denied them to be the Rule of

Saints, and the ground of Faith (and that I said more, he shall not prove) that I say still; and its neither untrue (as I hope this rejoinder will shew) nor scandalous: or if he account it any way scandalous in regard of himself, himself hath made it so.

2. I very much doubt whether he speak really and as the truth is, when he declareth that to be the principal cause of putting his Reply to the Press, what need so large a Plaister for so narrow a sore, and a printed Book for a few private words? But let his Epistle to the publike Teachers of this Nation speak whether the great end of putting out his Book, were not (I do not say to be revenged upon my self, an inferior Minister, for a feigned wrong; but) to shoot his Arrows, even bitter words against those whom he calls (with a bad conscience) the Chief Priests, that is, the Ministers of the Nation, as a bloody crew and company of men, such as they were that crucified the Lord Jesus.

3. However, I shall join with him in leaving it to those that fear the Lord to judge betwixt us, and am glad to hear so good a word come from him.

T. S. *Both his and my former I would have printed with this, but that this would thereby have encreased to too great a bulk, which would have caused it to be unto thee more tedious to read, and costly o purchase.*

W. T. He should have dealt fairly for all that, and not have mangled my Letter, to draw out what passages he pleased with passing over principal things. Had he left out all his insolent and injurious Passions and Aspersions, and kept in all his Reason, especially his Right Reason, he might have printed my Letter; and yet this dear Book would not have sweld so much as to become a costly purchase.

I proceed now to the Reply it self.

In this Reply there be many passages which are nothing else but misrelating of my words, or pervertings of my meaning,

ing. I ſhall inſtance in that which comes preſently to hand.

T.S. *THis is no judging from you, preſently to conclude that man a Brute (for ſo he is that hath loſt Piety, Humility and Civility) that doth not preſently bow down and cry Hoſanna to the mutable directions of the Pulpit.* Pag. 2.

W.T. 1. Here he will needs conclude himſelfe a Brute, when I neither did ſo, nor gave him occaſion to do ſo; for I did not ſay, as my words ſhew,* that he had loſt Piety, and Humility, and Civility; but that when he had got more of theſe (which did rather imply, then deny that he had ſome) then he would write other Letters. Now he that will thus miſ-repreſent what is before his eyes, deſerves a Reproof rather then an Anſwer, and therefore if I ſay nothing to divers ſuch things, I preſume I ſhall be excuſed.

* Which were theſe, *When you have got more Piety and humility, you will have other thoughts; and when you have recovered your civility, you will write other Letters.*

2. We do not expect that men ſhould ſtoop to the mutable directions of the Pulpit; but require them to ſubmit to the immutable counſel of God, which we deliver as *Ezra* did, out of a Pulpit, *Neh.*8.4.

3. What need he to name the Pulpit? for he was not ſpoken to out of the Pulpit, nor in any publike way; but *Pulpit-hatred* cannot be hid; nor will the device of *mutable* directions cloak it; for that which we preach there, and deſire alone ſhould be taken notice of from us (as binding the conſcience) is Gods Word, which is not *yea and nay*, 2 *Cor.* 1.19.

Of Quakers *quaking.*

T.S. *IT ſufficeth for me, that you grant the thing I intended, viz. That the Servants of God of old did, and ſtill occaſionally do quake and tremble before the Lord; but you ſay, they received no denomination from it, nor made a trade of it; did I ever aſſert either of theſe things?* Pag. 3.

VV.T. A. I did not say he did assert them, but my self had reason to speak of those things, to shew the difference between their quaking and that mentioned in Scripture, by which they would protect themselves; therefore I said, that they in Scripture received no denomination, or were not named from it, as these men are, for I know not from what else they own the name of *Quakers*. I said also, that they made no trade of it, as these men do, divers of whom have left their Trades and Callings and betaken themselves to a Trading in the quakers Employment.

Now that there is no sufficient protection for their *quaking* from the trembling of holy men in Scripture, I shall expresse (in general) in the words of a Church and company of godly Christians, better acquainted with them then my self. *a*

(*a*) In a Letter from the Elders and some brethren of the Church of Christ, meeting at *Stopport*, in the name of the rest, *Sam. Eaton.*

Their words are these.

'*That which most satisfies us, that neither they nor their* '*quakings are of God, is because though some particular per-* '*sons, upon some particular and sudden appearances have trem-* '*bled and quaked; yet there is nothing in all the Scripture that* '*makes out the meetings of many people together in a constant* '*way and course, waiting or expecting to see or hear something* '*that casts them into Trances, and brings upon them quaking* '*and trembling, and in a kinde of order also, as first one, and then* '*another, &c.*

But to shew the difference more particularly.

1. The trembling we finde ordinarily in Scripture, denotes an inward reverence, humility and lowlinesse of minde, expressed by a trembling spirit. *Isa.66.2. Psal.2.11. 1 Cor.2,3. 2 Cor.7.15. Eph.6.5.* Now *theirs* is an outward bodily quaking, which may reach as high as *Belshazers* did, without any spark of the feare of God in the heart. *Dan.5.6.*

2. As for any outward bodily tremblings of Saints in Scripture, they arose from weighty and extraordinary occasions, expressed in the word of God, together with their trem-

trembling. (b) Let these men therefore if they look to have approbation from that Word shew that their quaking is not a device to put a colour and a countenance upon their new-found way, by declaring such reasons for it, as the Scriptures, that make mention of such trembling, relate and express. (b) Psal. 119. 120. Hab. 3. 16. Dan. 10. 7.

3. They that know their quaking, relate it to be such as the Scripture knows not, neither for the manner of it, nor the end of it.

1. Not for the manner of it, *viz.* *A trembling of all the 'parts of their body, as though their flesh must part from their 'bones and ligatures; with groveling upon the ground, foaming 'at the mouth, roarings and perplexities, that one would think 'there could not be more torment on the damned spirits, then is 'upon them at the present.*

This is related in the Book, called, *The Perfect Pharisee*, pag. 41. and by Mr. *Skipp* that was one of them, *Worlds wonder*, p. 22. 23. I do not say the *quaking* reacheth thus high in all, but thus it is among that company, which in Scripture we finde not, unlesse where the foul spirit hath taken possession. *Mark* 9. 18. 20.

2. Not for the end of it; which is declared to be, 1. *For 'purification; for they say, they are brought into so great suf-'ferings, agonies and passions, as a fiery work to burn up in them 'and take off their hearts from hanging after old dispensations, 'ways and discoveries;* * So that in this way they look to be purged from that which they have received formerly from the Truth and Ordinances of God. 2. It is conceived from their own words to be *for their justification; for they say, 'They must be brought to suffer as Christ did; and to undergo 'as great a sense of wrath as Christ did when he cryed, My 'God, my God, why hast thou forsaken me.* Thus reckoning '(saith the Relator of these things) as far as I am able to 'determine, that upon this account they must be justified 'before the Lord, *Worlds wonder*, pag. 23. * *Worlds wonder*, p. 17.

Now let all men judge what agreement there is between this and Scripture-quaking.

4. I

4. I wonder that among all the quaking which they would have us ſuppoſe ariſeth from the fear of God, they did never tremble in conformity to that Scripture, wherein God himſelf ſaith, *Wherefore were ye not afraid to ſpeak againſt my ſervant Moſes?* but in ſtead of that, are ſtill inveighing againſt men of *Moſes* his minde and Office, *Numb.*12.8.

VVhether Scripture be the Saints Rule.

T.S. *NO Scripture ſaith ſo* in terminis.

W.T. 1. That is Scripture which is neceſſarily deduced from it, though it be not in ſo many words expreſſed in it: Our Saviour to ſhew that the Scriptures hold forth the Doctrine of the reſurrection to all knowing men, produceth this Scripture, *I am the God of Abraham, Iſaac, and Jacob, Matt.*22.29,32. Now ſhall a Quaker come to our Saviour, and ſay, Your proof is nothing, becauſe the Scripture you bring ſaith not *in terminis*, There ſhall be a reſurrection?

2. That in *Deut.*5.31,32,33. is all one to a rational man, as if it had been ſaid in plain terms, You ſhall walk perfectly according to the Rule and direction of my word.

3. Add hereunto that *Gal.*6.16. the word *Rule* is expreſſed to ſhew the Doctrine laid down there, is the Rule they muſt walk by that look for peace and mercy. Hence Scriptures are called *Canonical*, becauſe they are a Canon and Rule to walk by.

T.S. *Let me ask you and many others who have been Teachers, were thoſe things that you have taught ſo many yeers together neceſſarily deduced from Scriptures? if not, then by your own confeſſion you have taught falſhood; if they were then all that you have ſo taught is infallible, for you ſay it is Scripture, and the Scripture is infallible.*

W.T. A.

W.T. A. Here is an horned Argument, wherewith he pusheth hard, but wants ſtrength. One horn is this, *If the things you have taught were not neceſſarily deduced from Scripture, then by your own confeſſion you have taught falſhood.* To which I anſwer, That what he ſaith had ſomething in it, if it were not a falſhood that I made any ſuch confeſſion; I was not ſo loſt as to confeſſe that to be a falſhood which neither my ſelf, nor any man well in his wits ever thought to be ſo. Was all that *Moſes* learned from the *Egyptians*, or *Daniel* from the *Chaldeans*, a meer falſhood? A Miniſter may have occaſion to deliver divers things for peoples help, not neceſſarily deduced from Scripture, and yet very true; as *Paul* ſaid of what a Poet ſaid, *Tit.* 3. 12, 13. *This witneſs is true*; yet what we have taught people to believe and practiſe as the mind of God, that we have prov'd to them out of the word of God.

But now the other horn ſeems ſtronger.

T.S. *If they were neceſſarily deduced from Scripture, then all that you have ſo taught is infallible.* pag. 6.

W.T. A. So it is; but not becauſe we taught it; but, becauſe it lies in, and was neceſſarily deduced from that Scripture which is infallible.

T.S. *Why then do you not adjoin all your Sermons to the Scripture? for if neceſſarily deduced thence, they are Scripture, and a part of the Saints Rule; but what a ſad condition would many poor ſouls be in, whoſe ſmall Eſtates would not amount to the purchaſe of a Bible, ſo voluminous would it be,* &c.

W.T. A. When it is ſaid, *why do you not then adjoine all your Sermons to Scripture?* that (ſure) is ſomething ſimply ſpoken; for what need that be adjoined and added to Scripture that is already in it, as all is that is neceſſarily deduced from it? for how could it be gathered from it, (and that neceſſarily) if it were not in it? who can take any thing from thence where it is not to be had? The poor ſouls therefore of whom he ſpeaks, need not trouble themſelves about the purchaſing of a bigger Bible; any more then of another

See an anſwer to an Epiſtle of *T. Speed*, p. 67.

Nihil dat quod non habet.

another *well* in the place of that living Fountaine, from whence water hath been drawn (which when it was drawn was that well-water) this hundred or thousand yeers.

T.S. *Whereas you quote Christ his proving the resurrection of the dead, &c. I answer, That what Christ spake was infallible, he neither did nor could erre in what he said.*

W.T. A. It's true, that what Christ spake was infallible; but this he saith to no purpose: for Christ doth not speak there as one that would presse them to receive what he delivers upon his bare word; but as one that would convince them of the truth of what he spake by Scripture; that is, by his necessary and unanswerable reasonings from it: He doth not say, *Ye do erre*, not knowing me to be an infallible Teacher, whom you ought to believe upon his word; but, *not knowing the Scriptures and the Power of God*; both which plainly prove that there shall be, and may be a resurrection.

T.S. *Were you as infallible in those meanings and interpretations which you force upon the Scriptures, as he was in what he spake from the Spirit of the Lord, I should readily close with them as the Oracles of God.*

W.T. A. 1. If all Pastors and Teachers were Apostles, then these men would presently be Converts: This is like them that said to our Savior, *Let him now come down from the Cross, and we will believe him*: but they who contemn that means which God in his wisdom ordains, and will do nothing without that means which they in their folly demand, justly perish.

2. Neither is this device of any value; for the question is not whether we be infallible in our meanings and deductions, but whether that which is deduced and drawn from Scripture, that is, necessarily, and upon supposal that we are not deceived in the deducing, be Scripture, or a thing truly contained in Scripture, which I affirm it is. Let him not talk to no purpose, but keep him to his work, and prove the contrary.

TS.

T.S. *Either ſay to the people plainly, that you are infallible, or elſe ſay that you are fallible; that ſo they may take liberty of proving both your actions and Doctrine.*

W.T.A. We willingly acknowledge we are fallible or men that may be deceived & therefore do not onely give liberty, but give counſel to people, and exhort them to examine what we ſay, and to ſee whether God in his Word do not ſay it alſo; and according as it agreeth or diſagreeth with that Word, ſo to receive it, or lay it aſide. But withal, two things may be conſidered: 1. That it is no untruth, nor immodeſty to ſay, That the Miniſters of this Nation be as infallible as other Teachers are; ſo that the matter will be brought to this iſſue, Either there muſt be no Teaching, and thats againſt Scripture, which declareth Teaching to be a perpetual Ordinance, *Matt.* 28. 19, 20. and (as it were) the Churches Inheritance, *d Iſa.* 59.21 or elſe there muſt be found in theſe dayes infallible Teachers, and that's againſt experience; (none pretending to infallibility but the Pope, or they that are like him) or elſe we muſt be taught, (and that's the truth) by men that are fallible. But, ſecondly; Notwithſtanding this, we affirm, that what we collect by ſound natural and neceſſary inference from Scripture, that's infallible, though we be not. Is it not an infallible truth that there be three Heavens, though we do not read in Scripture (that I remember) of a firſt and ſecond Heaven [I mean in expreſſe words?] if there be a third Heaven (which the Scripture expreſly aſſureth us of 2 *Cor.* 12.2.) then there muſt needs be two more, though the Scripture name them not.

d As *Deut.* 33. 4.

T.S. *Take ſix of you that eſteem your ſelves the moſt able Doctors, and a portion of Scripture being given you to interpret, ſhut your ſelves up in ſix ſeveral Rooms, and after ſome time give your interpretations thereof to one that ſhall receive them from each of you apart from the reſt; and perhaps not two of the ſix ſhall agree in the ſame interpretation; and would you have poor people adventure their ſouls on the truth of ſuch mens deductions from Scripture, who dwell in ſuch vaſt confu-* Pag. 7.

ſion

sion and difference in their deductions?

W. T. Here's the old Popish Argument against the Protestant Religion, whereby the *Franciscan Fryers* may observe them to be pretty well prepared for the Pope; for Papists declare, we must needs want unity, because we do not acknowledge one chief Pastor, to wit, the Successor of Saint *Peter*, and wholly submit to his definitive Sentence. In this declaration of the want of Unity, the quakers join with them; how hopeful therefore is the invitation? *Come from those dissenting men that are call'd Ministers unto us; for we have one infallible proponent of Truth, the Successor of* Peter, *in whom we are all perfectly united*: But how well the Papists agree, hath been shewed to their shame: And suppose they did agree in that which is evil, they are thereby in greater danger; as they may understand from one that was a Pope himself (but of a far better minde then his Successors) who tells us, (and the *Quakers* if they please may hear it) that, e *As it is very hurtful if Unity be wanting to the good; so it is pernicious if it be not wanting to the evil; who are so much the more incorrigible, by how much they are the more unanimous,* Greg. Moral. in Job Lib. 33 c. 33

See the way to the true Church, by *John VVhite*, in answer to a Jesuit, pag. 161. v. 36.

e *Sicut esse noxium solet, si unitas deest bonis, ita perniciosum est si non desit malis, quos tanto magis incorrigibiles quanto unanimes facit.*

But to come neerer to the matter:

1. I shall relate what one hath answered them already, which is this, *They speak of Unity, but it is young dayes as yet, they are but learners and imitators; yet they branch themselves to walking, singing, naked and Virgin-quakers.* (f)

f Some Queries proposed to Quakers, by *Francis Harris.*

2. I answer more particularly, (and it is that which is plain to those that be not partial) that though the faithful Ministers of this Nation be not onely shut up in several Rooms that is confined to several stations, but also live many of them in parts far distant one from another: yet people hear the same things from them all in their several places; I mean, as to the substance and saving Truth of Religion: If in some lesse things we differ (God having not given to all the like light, *Phil.* 3. 16.) or, if the distemper and looseness of the times have more then ordinarily diversified us, yet there is enough of that, wherein we generally agree

to

to guide the feet of the Christians into the way of Peace.

3. It is not yet resolv'd that the Quakers do agree in all things among themselves; for consider how high and how horrid their expressions are; *One said that he was equal with God.* Another, that himself was *as holy, just and good as God.* Another she-quaker (in hold at *Reding*) being convented, and asked her Name, answered, *I am that I am*, and stood to it. These and many more the like, you finde (with the proofs) in the *sober Answer* of the *Ministers of Redding* to the Epistle prefixed to this Book; to which I adde what is published in answer to Mr. *Nye*, Mr. *Goodwin*, *&c.* which is this, *That Christ is God and man in one person, is a lye.* Another of the quakers said, that *it is alike for to take a Sentence out of their Letters* (that is the quakers Letters) *and to preach from it, as to take a Sentence out of* Pauls *Epistles.* See this in the *Faithful Discovery of a Treacherous Design*, pag. 33.

Now if this Writer and his fellow-quakers be all of this minde, and close with those other of their way in the forerecited things, then there's a good company of them; if they do not, then they also want Unity.

The Truth is, It's incident to all to agree in Error (the Devil and corrupt nature furthering that conjunction) it is of the Grace of God that they that are right hold together. Yet that Protestant Ministers and Churches do so, let the *Harmony of Confessions* witnesse: And that the publike Teachers in this and the Neighbor-Nation do agree, let the late *Confession of Faith*, framed and concurr'd upon by the *Assembly of Divines*, testifie.

T.S. *Next you urge that Scripture*, Deut. 5. 32, 33. *viz.* You shall not turn aside to the right hand or the left &c. *Could* Moses *mean this in relation to Scripture, the greatest part of which was not then written?* Pag. 7.

W.T. Answ. Though the greatest part of Scripture was written after, yet the ten Commandments (in reference whereunto *Moses* spake those words) were written then; *Deut.* 5 22. *Exod.* 24. 3, 4. Now by the same reason where-

by the Scripture written then, was a Rule then; by the ſame, the Scripture written ſince, is a Rule ſince; to wit, becauſe it is the word of God after which our ſteps ought to be ordered, *Pſal.* 119. 133. But the Reader may obſerve, that he leaves out the Explication of that Scripture, *Deut.* 5. 31, 32, 33. whereby I ſhewed it to be a Rule; to wit, becauſe, *Ye ſhall not turn to the right hand or the left*, is equivalent to this, *Make your Rule exactly to walk by*; and then asks, *Doth this Scripture ſay that the Scripture is the Saints Rule?* To which I anſwer, That it ſaith ſo to his reaſon and conſcience (if he have any) if not in *Syllables*, yet in *Senſe*.

Pag. 7. T. S. *Becauſe the word* [Rule] *is expreſſed*, Gal. 6. 16. *Is therefore the Scripture the Saints Rule?*

W. T. Anſw. Here he puts down a word or two of what I ſpake, leaving out the reſt, and then makes as if I had ſpoken that which I never ſpake; for I never ſaid, that becauſe the word [*Rule*] was there, therefore the Scripture is the Saints Rule; but the force of the Argument lies in this, That the very word [*Rule*] is expreſſed there for the end and purpoſe, to declare & hold forth the Scripture to be a Rule: For here's an happy end, *Peace and Mercy*; & a *walk* preſcribed for the attaining of that end, & a *Rule* revealed to guide that *walk*, to wit, that Word of God which is written in the two verſes immediately going before, *viz. v.* 14, 15. wherein all men are directed to *glory in the Croſs of Chriſt*, v. 14 and that ſo as to *become new Creatures*, v. 14, 15. that is, they are guided to faith, accompanied with holineſſe, as the ſure way to happineſſe.

For the further opening and confirming whereof, let it be obſerv'd, that the Apoſtle doth, in the cloſe of this Epiſtle, knit up the Doctrine of the whole Epiſtle, yea of the whole Goſpel, yea of the whole Bible, (whereupon this is juſtly extended by Divines to the whole Canonical Scripture) and the Doctrine is this, That we are to look for Juſtification and life not in the works of the Law (either without Chriſt, or with Chriſt) but in Chriſt crucified alone; apprehended by Faith; and yet that faith is not *alone*, but appears in the renovation of our nature within; and in working by love with-

without, in the keeping of all Gods Commandments.

This is apparent by v.14. where *Paul* profeſſeth his glorying in the Croſſe of Chriſt alone; that is, his contentful and triumphant confidence in Chriſt crucified; the rather for the bleſſed effect thereof, which he found in himſelf; to wit, *The world being crucified to him, as he was to the world*; that is, whereby he was made a new creature; which is a thing ſo conſiderable, that (if we reckon of things as Chriſt doth) all outward priviledges and preheminences are nothing, v.15.

Hereupon it follows, v.16. *As many as walk according to this Rule*; that is, this Scripture-Doctrine, which teacheth men by faith to reſt on, and rejoyce in Jeſus Chriſt *crucified*, and *crucifying*; that is, ſo working on, and in them by their believing in him, as that they are crucified with him, and become new creatures; *Peace ſhall be upon them, Rom.5.1. and mercy, 1 Tim.1.14.* whether they be Jews or Gentiles; when otherwiſe nothing will avail either the one or the other for peace and life.

Now, if any ſhall ſay as this Writer doth, (who gives forth a meaning himſelf, when he cries out upon other men for doing the like) that the *Rule* is *the new Creature*; (meaning thereby the Law and Direction of the Spirit in the heart of a perſon regenerated) this falls in with the former; for the Spirit ſuggeſteth no other Rule to the heart, then that which it expreſſeth in the Word.

But the Apoſtle ſufficiently decides this matter, and interprets himſelf, *Cl.5.v.5,6* where handling the ſame Argument, *viz. Reſting on Chriſt by faith, for righteouſneſs and life*; and bringing in the very ſame reaſon that he doth here, he doth a little vary the words, and inſtead of the *new Creature* (named here) puts *Faith working by love*. So that the Rule is plainly this, To look for ſalvation by Faith in Chriſt Jeſus working by love, which is the character of a new creature, who firſt is in Chriſt by Faith, *2 Cor.5.17.* and then, that Faith worketh by love and in holineſſe, becauſe the new creature is Gods workmanſhip, created in Chriſt Jeſus unto good works *Eph.2.10.*

W.T

W.T. Saints muſt walk by one Rule or another; I ask then what is the Rule if Scripture be not the Rule?

Pag. 8. T.S. *I know no new Rule, nor own none but the ſame that* Abel, Enoch, Noah, Abraham, Moſes, David, Paul, *and the reſt of the holy men of God walked by. And by the ſame touch-ſtone that thoſe holy men proved the Light they walked by, whether it were of God or no; the ſame and no other do I own ſtill.*

W.T. *Abel, Enoch, Noah, Abraham,* had the Word of God for their Rule, delivered to them as God pleaſed in thoſe times: *Moſes, David* and *Paul* had the ſame thing for their Rule; that is, the Word of God; but committed to Writing for the Churches uſe in their times.

To that Word [new] I anſwer, That the Rule is the ſame ſtill; that is, the revealed will of God; there's nothing new but the Writing, and that's now old.

But what's this to my queſtion, which was, *If the Scripture be not the Rule, what is the Rule?* Hereunto he gives a crafty, but no clear Anſwer; he ſeems to ſay That's the Rule which the holy men of God (whoſe Names he puts down) walked by. I ask him again, But what was that Rule which they walked by? If he think it to be the Word of God (whether revealed without writing as at firſt; or written, as afterward) why doth he not ſay ſo, and ſo yeild that the word written is [now] our Rule? If he think the inward Light (which *Quakers* dream of) to be the Rule, then I ask him again, How ſhall we trye whether that pretended Light be a Rule to walk by? *For he's a fool that beleeves every thing.* Now this he huddles up, and ſpeaks ſomething (to no purpoſe) generally and guilefully, but nothing determinately. All he ſayes is this, That *by the ſame Touchſtone that thoſe holy men proved the Light they walked by; the ſame, and no other do I own.* a

a *q.d.* By the ſame Touch-ſtone whereby my neighbor tries his coyne, the ſame I own.

Here I ſhall not examine whether this Author (that is ſo exact in *Grammer* in the latter part of his Book) ſpeak ſo good ſenſe as he ſhould do; I leave that to the Reader.

But

But ſince he ſpeaks of Holy Mens Touchſtone I ſhall propound unto him the approved Example of the *Bereans*, who proved *Pauls* Doctrine, as *Paul* was willing they ſhould prove it, to wit, by *ſearching the Scripture*. Let him prove his Light by the ſame Touchſtone that theſe holy and noble perſons did, and it ſhall ſuffice. If he ſay *Paul* proved not his own Light ſo, I reply, 1. That there is a great difference between *Paul*, that received his Light immediately from Chriſt, and himſelf and Quakers, who too much manifeſt that they have not received their Light from him, either immediately or mediately. 2. It is enough that the Spirit of God commends that way of proving *Pauls* Light by others that were his hearers; for thence it will follow, either that that Scripture-ſearch is the way to prove every mans Light, that profeſſeth he receiveth it from Chriſt, or elſe the commendation of the *Bereans* for doing ſo is not a ſufficient approbation of the wiſdom of that courſe; and ſo we ſhall come to queſtion the ſpirit of God ſpeaking to their praiſe in that portion of Scripture. *

* *Cum Theſſalonicenſes laudat ſpiritus Dei, in eorum Exemplo regulam nobis præſcribit. Calv. in Acts* 17. 11.

T.S. *When you ſay indefinitely, they* (i.e. *the quakers*) *reject the Scriptures* (*not quoting any particulars*) *whether can it be any other way taken, but that they throw them off in general?* Pag 8.

WT. A. If I ſpake indifinitely (and what I ſaid my Letters ſhew) yet this Schollar was ſo long in the Univerſity (I think) as to know there is a difference between an *indefinite* and an *univerſal* Propoſition. He is ſaid to reject the Scriptures [truly] that rejects any part of them, as the Jews do the New-Teſtament; when Chriſt ſaith, *Ye do erre, not knowing the Scriptures*, doth not he tax them truly, though there were ſome part of Scripture that theſe men did know and acknowledge? to wit, becauſe they did not know, but denied, or ignorantly perverted the Scriptures teſtifying of the reſurrection.

T.S.

Pag. 8. T.S. *That you did intend the rejection of the whole Scripture, I prove thus; The Scripture as the Saints Rule you say they reject: Now whether is a part of Scripture, or the whole the Saints Rule? If the whole, and you go about to prove they reject the Scripture because they deny it to be the Saints Rule; then nothing more plain then this, That they reject the whole Scripture.*

W.T. He's a great Undertaker, that assumes so much to himself, as to discover a mans intentions. But to the thing I answer; The whole Scripture is the compleat Rule; and the several parts of Scripture are the Rule in part: Whereupon I adde further, That he that rejects all Scripture, rejects the whole Rule; but he that rejects but a part, is truly said to reject Scripture; for every part of Scripture is Scripture. The *quakers* therefore denying the Scripture to be the Saints Rule, really reject the Scripture; that is, they reject those Scriptures from which it is necessarily concluded that it is their Rule. Now for his Argument its true; That they who reject any Scripture (as * the Saints Rule) (which I said not of them) reject the whole Scripture; that is, they reject the whole as a *Rule*; yet upon some other account they may retain it. Let himself and the *quakers* look after his Argument, and see how they will answer it.

* *A Quatenus ad omne valet Argumentum.*

Pag. 9. T.S. *However we will take your own words, with your own Interpretations, by which you give us to understand, that they whom you call quakers do not reject the Scripture in general.*

W.T. I do not give any man to understand, that they do not reject the Scripture in general; for though I did not say they reject it wholly, nor meant to say so; yet I think they reject it wholly in a very high degree, whilest they deny it to be the Word of God, *a* and reproach it, as if it were nothing but Ink and Paper, as we shall see hereafter. All that I did give men to understand, is, That I did not *say* they rejected the Scriptures in general; neither did I say, they did not. How glad is a man in his necessity to catch at any thing? but yet it is but a folly to catch *at nothing*.

a See the *Quakers quaking*, by *Ier. Ives*, p. 6. *The blinde guides, the Priests of England, they do teach the people, and say*, Hearken to the word of the Lord, as it is in a chapter and a verse.

Of

Of Ministers receiving Tythes.

T. S.

BY what Rule in Scripture do you receive Tythes for preaching? Pag. 10.

W.T. I did, and do answer him, That with respect to our Labour in Preaching, we receive a maintenance from these Scripture Rules; 1 *Cor.* 9. 14. *So hath the Lord ordained, that they which preach the Gospel should live of the Gospel. Gal.* 6. 6. In special, *Luk.* 10. 7. with 1 *Cor.* 9. 9. *The Labourer is worthy of his hire*; which Scriptures he is so wise as to take no notice of: I answered further, That we received Tythes because (for present) that's the allotted maintenance. It being the Scripture-Rule that Ministers should be maintained, suppose that no particular way of maintenance be prescribed, yet that Rule doth evince the Righteousnesse of any lawful way, such as that by Tythes is. Till he prove that an unlawful way of maintenance, we still plead the Scripture-Rule, which requires a maintenance.

T.S. A *Father putteth his Son to the University for some certain yeers, to learn the Trade of Sermon-making*, &c.

W.T. This general prophane fancie, I leave for *quakers* and *quaffers*, and *atheists* to make merry withal, and come to his self-pleasing particulars.

T.S. *If any man aye possest of a rich Parsonage, how many of you have presently a call to it? then dayes of fasting and humiliation must be kept, pretending to seek God, to know who hath the clearest Call; and though you are all resolved in your hearts beforehand to get it if you can, yet the Name of God, and the Prayers of some well-meaning people must be made use of by every one of you as a cloak, lest your deceit should be too plainly discovered. I know you will call this clamour; but I speak plain truth.* Pag. 11.

A. 1. There may be juſt reaſon for the exchanging of a mans place by the judgement of the Church of God, out of reſpect to the benefit of the Church, and the advantage of Jeſus Chriſt. And a man may be duly called from a place where there is leſſe maintenance to another where there is more, to wit, becauſe there is more work there (which rebukes the affecting of the maintenance.) Now, if any change ungroundedly, or paſſe into any place diſorderly (whereof here's no proof) for that I ſhall not plead.

2 It is not very like that they who betake themſelves to faſting and humiliation, are the perſons that are guilty of ſuch miſ-removeals; ſelf-ſeeking and God ſeeking do not well agree together: nor is it like that Gods people will come together to faſt and pray upon a worldlings call; ſure they take him to be a godly Miniſter with whom they join in ſuch an exerciſe; and if he prove otherwiſe, ſo publike a courſe will make his ſin the more obſerved, and ſo will turn to his greater ſhame. If he be wiſe therefore, though he be not good, it is not probable that he will walk in that way; mean while this helps to caſt a profane contempt upon Gods higheſt courſe in difficult caſes, and teacheth Atheiſtical people what to ſay when they ſee a Miniſter humbling his ſoul (together with Gods people) to ſeek reſolution from him. Faſting and prayer they will acknowledge to be good in it ſelf; but when any Miniſter (ſought to for a removeal) comes to practiſe this courſe, they cry out againſt it, for this man tels them (and they be glad to hear it) that there is nothing but hypocriſie in it. So all faſts for Miniſters direction (in caſe of their call from one place to another) become a matter of deriſion.

3. This [Poetical] Relator ſaith it is thus: But how ſhall we know that he ſpeaks truth? Is it certainly true that Miniſters that ſeek to God to clear up their call, are [reſolved] and [all] reſolved, and all reſolved [in their hearts] before hand, *to get which Paſſonage it they can*? How doth this man know the reſolution of all Miniſters hearts?

I do not think he knows the mens names that do ſo, (nor can name any one man upon whom to lay that imputation juſtly, which he layes flatly upon all) but yet he knows their hearts; will any man think (that hath any thing of charity, or Chriſtianity in him) that [all] the Miniſters in this Nation that faſt and pray in this caſe, are thus reſolved? I will not call this *clamor*, (as he ſayes I will) but *ſlander*; nor is it (as himſelf cals it) a *plain truth*, but a plain and ſhameful untruth, as I ſhall now ſhew.

T.S. *If report be not an egregious lyar, you did ſtrenuously endeavour to ſhew your ſelf a faithful Miniſter, by your preaching rather at* Wells *for Tythes, then at* Ubley *for ſoul.* Pag. 11.

W.T. Here I muſt deſire the Reader to turn from his Winter-tale, and hear the ſtory of *Wells*-buſineſs.

The Inhabitants of the City of *Wells* (namely, they of *Cuthberts* Pariſh) were Petitioners *anno* 1646. to the Parliament then ſitting, that ſince the Pariſh was of ſo vaſt extent, comprehending within its Precincts above ten thouſand ſouls, they might therefore obtain the favour to be ſupplied with Paſtors ſutable to ſo great a people; This Petition was granted, and by an *Ordinance* of both Houſes of Parliament, Mr. *Samuel Oliver* and my ſelf, (for whom, and to whom, the People of that forenamed City and Pariſh were earneſt Suitors) were conſtituted and appointed to be their joint Paſtors: And the ſum of three hundred pounds (beſide the Vicarige there) was aſſigned to be paid out of Dean and Chapters Lands, for our maintenance: Hereupon, ſo conſiderable a congregation as this is being deſtitute of proviſion, our call being ſo earneſt and ſo unanimous to it, and yet our own charges (wherein we were ſetled before) needing our help, we reſolved for a year to beſtow our paints at *Wells* in our turns, every Lords day, (our own people being willing to want us every other Sabb. that that great place might be ſupplied)

Now for this year the maintenance aſſigned by the Parliament belonged to us. Wherefore I took for my part fifty pound, not medling with the reſt (which was neer 100l.) but leaving it to one that had more need of it then my ſelf. But all this while we were ſolicitous what to do in regard of the ſolicitations at *Wells*, and the neceſſities and intereſts of our own charges; And did thereupon make known to our people, and to others, our purpoſe of keeping a day of Humiliation to ſeek the Lord for our direction. They that knew Mr. *Oliver*, and that have any fear of God in them, will not judge him an Hypocrite, that is, one that reſolved before hand what to do, and then came to ask counſel of God. He is with God out of the reach of Revilers; for my ſelf, I know mine own heart, and (I thank God) can ſay in the preſence of that God that knows it better then my ſelf that I walked with much fear and trembling in that buſineſſe. He ſaies here, *You are* [*all*] *reſolved before hand to get a great living if you can.* I bleſſe God I am able to ſay that he ſpeaks moſt untruly in it, and as one that makes no conſcience of what he ſaies; For I not only could have had *Wells*, and above 150l. *per annum* there (when the maintenance in mine own place was never accounted but 50l. *per annum*, and is now much leſſe) I ſay, I not only could have had *Wells* as being nominated and deſigned unto it by the authority of Parliament, and called to it by the people, but I was moſt earneſtly importuned to have taken it and reſided in it, not onely by the deſires of Chriſtians there, but by letters from ſundry conſiderable Perſons, moving much to accept of the place for the publike good, which I confeſſe made me at a ſtand in it: yet, in remembrance of the nature of my firſt call to my own charge (which was more then ordinary) the preſent deſires and preſſing of my People to detain me, and the difficulty of providing a faithfull Miniſter for them, I left *Wells* returned to them, and have now well nigh 40 years lived amongſt them.

But

But why doth this man, whoſe calumny hath conſtrained me thus far to trouble the Reader, ſpeak ſo hatefully of the maintenance we take, when it was reported of him in a Sermon preached in the City of *Briſtol*, and therefore the report is not like to be ſo egregious a lye as his hath proved to be? I ſay it was reported and related of him before the whole Congregation, ſoon after he had publiſhed this Book that he being asked by a known and approved Miniſter in that City, why he left his publike teaching, having ability for it? his anſwer to him was, that *it would not give him a maintenance*; to which the Miniſter that asked him the queſtion replied, that he would preach the Goſpel while he was able if he had never a penny for it.

Now let all men judge what reaſon he hath to calumniate other men in the matter of maintenance, that hath been found ſo intent upon it himſelf?

W. *T.* Neither do Miniſters take Tithes for preaching, &c.

T. S. *They take not Tithes for doing nothing; and is not preaching the conſideration for which they take them?*

W. *T.* Their labour in preaching is the conſideration for which they take them; but maintenance is neither the cauſe of their preaching, nor the end of their preaching nor that which *guides, and orders, and regulates* their preaching.

W. *T.* Miniſters take Tithes becauſe that for preſent is the maintenance allotted to them.

T. S. *But by whom? not by Jeſus Chriſt, &c. and therefore they ought not to take them.*

W. *T.* Not by Jeſus Chriſt immediately; but yet by Jeſus Chriſt by thoſe Magiſtrates whom he hath appointed to be *nurſing fathers* to his Church, *Iſa.* 49. 23. and therefore to provide that the Miniſters of the Church may not want maintenance, that the children of the Church may not want milk.

T. S. 1. qu. *Whether Chriſt was not the end of the Leviticall Prieſthood?*

W. *T.* A.

W. P. A. Yes, but we read of Tythes before there was any Levitical Priesthood, and before *Levi* was *Heb.*7.9,10.

T.S. *Qu.*2. *Whether he that upholdeth that which is to have an end in Christ, doth not deny Christ to be come in the flesh, and consequently is Antichrist?*

W. P. A. Tythes, as received by the Law of the Nation, upon the general account of Maintenance for a Gospel Ministrey, are no Appurtenance of the Levitical Priesthood; nor are they any necessary Appurtenance at all, as being paid before there was any Levitical Priesthood. Nor doth Ministers taking of Tythes uphold that Priesthood any more then doth their having of houses to dwell in, and glebe Land for their Cattel, as the Levites formerly had Cities, with their Suburbs for the same ends, *Numb* 35.7. So that this *quary* is to no purpose; for the question here is not whether he that upholdeth that which is to have an end in Christ, deny Christ to be come in the flesh; but whether taking Tythes be such an upholding, which we deny, and he shall never be able to prove.

See a sober answer to an angry Epistle, pag. 15.

T.S. *Qu.*3. *Whether they that claim the Maintenance particularly appointed to the Priests and Levites, are not to do their work*, viz. *Prepare the Sacrifice, slay Oxen, Sheep, Goats, &c.*

W. T. A.1. We take not the Maintenance *particularly* appointed to the Priests and Levites; they had a far greater proportion of Maintenance then the Tythes we take, and of another kind also.

2. The Priests and Levites work was not only to prepare Sacrifices, and to instruct about Jewish-Rites, but also, 1. To open the Scripture, and teach the good knowledge of God generally; *Deu.*33.10. 2 *Chron.*30.22. *Neh.*8.8. *Mal.*2.7. 2. To blesse and pray for the people, *Numb.*6.23. *Joel.*2.17. 1 *Sam.*12.23. The Ceremonial part of their work we do not, because we ought not, it being abolished (yet while we *minister the Gospel of God*, we are still sacrificing spiritually, as *Paul* did, *Rom.*15.16.) The two other parts which we ought to do, those we do, and so receive *Reward for our service*, as they did, *Numb.*18.31.

3. *Mi-*

3. *Melchiſedeck* received Tythes, and yet did no Levitical Work, *Heb.*7.6 and in him Chriſts Prieſthood is repreſented, whoſe miniſters we are, and therefore may take maintenance *in that* way, without doing that Work.

Of Infants Baptiſm.

THe next thing is Infants Baptiſm; in the defence whereof I uſed this Argument; *Chriſt by the Apoſtle* Paul, *commands to render to all their dues*, Rom.13.7. *But baptiſm is an Infants due*, Ergo.

T.S *Was it ever heard, or did it ever enter into the heart of* Pag.14,15. *any ſober-minded man, to conceive that* Paul *intended the ſeventh verſe of the thirteenth Chapter to the* Romans *to prove the ſprinkling of Infants faces with water to be an Ordinance of Jeſus Chriſt?*

W.T. Surely if great words would carry a Cauſe, this man would never fail to conquer. But to come to the matter, I anſwer, That though the Apoſtle doth not intend in thoſe words to prove Infant-Baptiſm; yet he intends what he ſaies, and what I cited the words for, to wit, That we muſt render to every one that which is due; and more then that I deſire not, nor intend to take from that Scripture; for, that Baptiſm is an Infants due, I prove otherwiſe; and if it be ſo, then by that general Rule (both of Scripture and Nature) it ought to be rendred to him. And I did the rather bring this place of Scripture, becauſe the great Objection againſt Infant Baptiſm is, That there is no command for it; whereas (if Baptiſm be an Infants due) there lies in this Scripture, though not a particular, yet a preſſing command for it in the general Law of rendring what is due

If

If any ſhall ſay (for I am not onely willing to anſwer him (which is ſoon done) but to ſatisfie others) I ſay therefore, that if any ſhall ſay and object, That the Apoſtle applies this general Precept onely to things civil, and therefore it is improperly drawn to Baptiſm, which is a religious Ordinance.

1. I anſwer, That the *application* of a general precept or *axiome* is one thing, the *reſtriction* is another. The application of a general Rule to one thing, doth not hinder the extent and application of it (according to the general latitude in it) to other particulars rightly ranked under that general. So that general ſentence (like to this we have here in hand) *Whatſoever ye would that men ſhould do to you, do even ſo to them*, Matth.7.12. is very juſtly, not onely applyed as *Job* doth (cap.16.4,5,6.) to ſhew that every man ſhould put himſelf into a miſerable mans caſe, and ſpeak and do as himſelf would expect in the like caſe, but alſo is juſtly extended to any particulars in the Law and Prophets, relating to the ſecond Table. In like manner that general truth, *It is required in Stewards That a man be found faithful*, 1 *Cor.* 4.2. is rightly applyed not onely to any ordinary Steward in the houſe of the Lord, but to every Miniſter and ſpiritual Steward in the Work of his Lord. In ſum, Had the Apoſtle *reſtrain'd* that general Sentence to things civil, there had been no room left for enlargement; but being that he reciteth it as a known *Maxim*, and applyeth it only to the matter in hand, there is both a Liberty and a Pattern to make the like application in other the like caſes.

2. I anſwer, That if it be true that every one is to have his due in things civil, and belonging to the ſecond Table, then by proportion in things religious alſo, and belonging to the firſt Table, for the general Rule of rendring to every one his right, runs thus; not only, *Render to Ceſar the things which are Ceſar's*, that is, which are due to *Ceſar*, and which are here ſpoken of to the *Romans*; but alſo *to God the things which are Gods*; that is which are due to God, *Matt.*22.21.

3 It's

3. It's plain, That the Apoſtle in *Rom.*13. doth not only apply this to the rendring of what's due to Magiſtrates, but carries it further to all that love and duty which is required and owing in regard of the ſecond Table, v.8.10. and therefore it hath a binding force to impoſe upon all men the rendring of that which is due to private perſons as well as to Magiſtrates: and conſequently to tye Parents to every due and duty owing to their children. If therefore it be Parents duty and childrens due to bring their children to baptiſm (as in my Letter I have prov'd) then that general Precept of rendring to every one their due, is juſtly extended to the urging of their baptizing.

Debita ſunt reddenda omnibus; charitas eſt debitum perpetuum & univerſale; per tanto igitur omnibus reddendum. Pareus in Rom. 13.8.

Now its true, that baptizing Infants as it is *a duty of Religion*, belongs to the firſt Table; but as it is *a duty of relation*, to the ſecond Table. As *to bring up children in the nurture and admonition of the Lord*, belongs to the firſt Table, as it is *a duty of Piety*, promoting the honor and ſervice of God; but it belongs to the ſecond Table as it is *a duty of Parents*, and as it is a debt of love in them to teach their children, as *David* and *Bathſheba* did their dear *Solomon*, *Prov.* 4.3,4. & 31.2.

Now to winde up all; ſince the Apoſtle applies the general Law of rendring what is due to all men generally, and that alſo in all the duties of the ſecond Table, and ſince to the firſt commandment of the ſecond Table, every due from Parents to children is to be referred; it is therefore manifeſt, that if baptizing Infants be a due, then Parents are not only permitted, but commanded (and that not onely by vertue of that general ſentence in it ſelf, but alſo by the Apoſtles application of it) to render it to them.

T.S. *Your Argument runneth thus, If we ought to render all their dues, then Infants ought to be baptized; but we ought to render all their dues. Ergo. Which argument amounteth to as much as this, children ought to be baptized*, becauſe *they ought to be baptized.* Pag.15.

W.T. Suppoſe thoſe words, [*Render to all their dues*] be taken only for an Exhortation; yet becauſe it is ſuch an Exhortation as is alſo a Precept, and that general, it ſerves

sufficiently to infer Infant-Baptism, because even Infants are comprehended under those [*all*] that must have their due. But further, It appears to those that have well viewed this context, that the Apostle in the 7. ver. of *Rom.*13. falleth upon this new ground and Argument for subjection to Magistrates, to wit, *The paying of all their dues*, v.7. *The owing of nothing to any man*, v 8. This reason he coucheth under the form of an Exhortation, yet so as that it hath an argumentative force in it, such as we finde more expresly in other parallel Scriptures, as *Matth.*22.21. *Eph.*6.1. *Col.*4.1. And the Argument is this, *If we must render to all their dues, then subjection, honor, tribute must be given to Magistrates; but we must render to all their dues.* Ergo. This man doth not like the Apostles Logick, but sayes (in effect) all this amounts to as much as this, *Magistrates ought to have Tribute paid, because they ought to have Tribute paid*; when any man (of ordinary understanding) cannot but see that this is not a proving of the same by the same, but an argument drawn from that which is more general, to that which is more particular, d and which lieth directly under that general; and namely, from the general rule of Justice, to acts of Justice in particular cases; as if one should argue thus; Its your duty to do right to every man; therefore to do it to me: So here the argument is not, Children ought to be baptized because they ought, but because it is their due, and every one ought to have his due: So it's bottom'd on, and proved by a fundamental Law of Nature, as well as a Precept of Scripture.

Argumentum a Regula juris & equi. Paræus Aretius, P. Mart. Parr. VVilson.

d *Quod affirmatur de genere, etiam affirmatur de specie; & a superiori cum signo universali ad inferius semper valet consequentia; ut Deus est ubiq; Ergo & hic adest. Keck. system. Log. Lib. 3. c. 16.*

VP.T. The Infant of a believing Parent is a holy child.

Pag. 26. T.S. *Paul saith, That he, with others, were by nature children of wrath; but he that is holy is no childe of wrath.*

W T. A. An Infant may be a childe of Wrath *naturally*, and yet be holy *fœderally*, as the Infants of believers are, who (by reason of Gods covenant made with the Parents) are not to be reckoned among heathens, but among Gods holy people. Its true that he that is inherently holy, that is, that hath the grace and fear of God planted in his heart, is not *now* a child of wrath; but we do not say that the Infants of believers are holy in that sense, that is, by *regeneration*, but only by *Covenant-Relation*.

T.S.

T.S. *If the holineſs mentioned* 1 Cor. 7. 14. *be the foundation of Infant-baptiſm, then may an unbeliever be baptized alſo; for the ſame holineſs that the child had, the unbelieving Parent had; for the ſame Greek word that is uſed for ſanctifying the unbelieving parent, is uſed for the holineſs of the child. And will you ſay the unbelieving parent had a right to Baptiſm? &c.*

ηγιασται ὁ ἀνὴρ ὁ ἄπιστος. Ἁγια τὰ τέκνα.

W. T. A. Here's ſome colour of an argument, but the colour will quickly fade if it be found that the ſame Greek word hath in ſeveral places ſeveral ſignifications and applications. And ſo it is ordinarily; As in the word [ἐκκλησία] that is commonly tranſlated a Church; ſometimes that Greek word ſignifieth a civil (or an uncivil) aſſembly, as Act. 19. 32. but otherwhere (and often) a ſacred and Church-aſſembly, 1 *Cor.* 11. 18, 22. ſo another Greek word [πέρισσος and πέρισσον] ſometimes ſignifies that which is *redundant and ſuperfluous*, 2 *Cor.* 9 1. ſometimes that which is laudably *abundant and eminent*, Mat. 5. 47. Rom 3.1. Nor is the Greek word here uſed alwayes taken in the ſame ſenſe; for ſometimes it ſignifieth onely *an outward ſeparation*, and coming from the world to the Church, *Heb.* 10 29 ſometimes *an inward renovation*, and a paſſing from nature to grace, 1 *Cor.* 6 11. 2 *Theſ.* 2. 13. yea, in the ſame verſe, *John* 17. 19 its taken in divers ſenſes, Chriſt ſanctifying himſelf for us otherwiſe then he ſanctifiethus; he ſanctifieth himſelf by the filling of his humane nature with perfect holineſs for our uſe and the conſecrating of himſelf to ſuffer forus in that nature; He ſanctifieth us by regenerating us (and that more and more) to newneſs of life by the truth of the Goſpel.

So ταπεινὸς: ſignifies lowly, Mat. 11. 29. and baſe, 2 Cor. 10. 1.

2. I anſwer (further) that the Greek word here applied to the parent and the child, is not altogether the ſame, that is, it is not the ſame for the part of ſpeech, though it be the ſame as to the *Theme or root*. It is ſaid, the children *are holy* [ἅγια] but it is not ſaid the unbelieving parent is holy, that is, holy *perſonally*, as the children are where

one Parent is a Believer, but onely that he is ſanctified [ἁγιάζεται] that is, is holy *relatively*, in relation (for ſo it is as I conceive rightly interpreted) unto marriage-communion, about which the queſtion there was raiſed, and as concerning which the Apoſtle wholly there, by way of reſolution, declareth that there is a lawful uſe of matrimony, though one party be an Heathen, and one onely a Believer, which alſo extendeth ſo far as that the children of ſuch a couple ſhall not be accounted *unholy*, becauſe one Parent is an Heathen, but *holy*, that is, perſons that are Church-children, and to whom the Covenant of God belongs, becauſe one Parent is a Believer.

Rag. 17. T.S. *Many that are drunkards, ſwearers, whore-maſters, and profeſſed enemies of the Lord, have received the mark of Baptiſm; and call you theſe Gods people? Doth this diſtinguiſh them from a profane Indian?*

W.T. A. 1. The notorious baptized perſons whereof he ſpeaks, have very much to anſwer for; yet if God ſay *My people*, a to them *that had the treaſures of wickedneſs in the houſe of the wicked, and the ſcant meaſure which is abominable*, yea, *that walked after the idolatrous counſels and ſtatutes of* Omri *and* Ahab; why may we not give even ſuch wretched men that title? were not they of the Church *of Corinth* Gods people, and reckoned among *called Saints* b, againſt whom the Apoſtle draws up ſo ſad a charge? 2 *Cor.* 12. 20, 21. yea, was not the inceſtuous perſon (who exceeded the Heathen in wickedneſs) one of them till he was excommunicated? If not, what had they to do to excommunicate him? ſince the Church *hath nothing to do to judge them that are without?* 1 Cor. 5. 12. And is it not plain in the ſame chapter, that a man *that is called a Brother*, may be *a fornicator, covetous, idolater, railer, extortioner, drunkard*, &c. 1 *Cor.* 5. 11. I do not mean that ſuch are to be countenanced in the Church, or to be tolerated; but yet till diſcipline have paſſed upon them unto Excommunication, they are called Brethren. But when

a *Mic.* 6. 3. 5. 10. 16.

b 1 *Cor.* 1. 2.

when I ſay ſuch are Gods people, I mean onely that they are his *called* people, and a corrupt part of the body of the Church; they do not yet ſhew themſelves his choſen people, for *many are called, few choſen*, Mat 22. 14. and therefore I grant what he ſaith, *viz.* that [continuing ſuch] they ſhall be ſhut out of the kingdom of God hereafter, and are to be ſhut out of the Church here.

2 I adde, that though it be far from my purpoſe to ſpeak any thing in favour of profane people (whom our Miniſtry doth ſtill teſtifie againſt) yet it behoves him and his company to conſider whether ſuch men as are oppoſers of the truth of God, and run themſelves out of all right religion, be not as guilty by the ſentence of Scripture *a*, as they that order not their converſation according to the Rules of Scripture; and yet we dare not ſay they are none of Gods people, but wiſh their conformity to that holy calling and truth of God, whereof they are made partakers.

a Act. 13. 10. *Gal.* 5. 20. Hereſies.

But let the Reader mark that he that pretends to be a replier to what I ſet before him, doth not ſo much as mention the intire proof which I brought, that Baptiſm is an Infants due. Its the moſt compendious way to brand that with folly which a man cannot anſwer with reaſon. I ſhall therefore my ſelf, for the Readers ſake, tranſcribe in the cloſe, the whole argument as it was in my letter.

Chriſt by the Apoſtle *Paul* commands, ſaying, *Render to all their due*. But Baptiſm is an Infants due.

Which I prove thus,

If the Infant of a believing Parent be as ſoon as it is born, a holy child, and hath a right to the Covenant, then the initiating ſeal of the Covenant is due to him alſo.

This ſequel I prove becauſe he that is an holy child (to wit by federal holineſs) ought to be declared ſo to be, by putting that mark upon him, by which Gods holy people are outwardly diſtinguiſhed from Heathens. And he that hath a right to the Covenant, ſhould be poſſeſſed of his right, that is, be taken in Gods way into the number of Gods Covenant-people.

I

I aſſume,

But the Infant of a believing Parent is as ſoon as it is born, an holy child, 1 *Cor.* 7. 14. And hath a right to the Covenant; for this is the tenour of it, *To be a God to thee and thy ſeed after thee*, *Gen.* 17. 7. therefore the initiating ſeal of the Covenant (which declares him to be one of Gods, and ſolemnly puts him into the number of Gods people) is due to him alſo.

Upon this ground of the everlaſting Covenant (beſides divers other reaſons) we adminiſter Baptiſm to Infants as their due, and as our duty by vertue of this general command, *Render to all their dues.*

It comes now to be examined whether the Scriptures be the ground of faith.

T. S.

Pag. 19. *EIther it is written that the Scriptures are the ground of faith, or it is not; if it be written, why had you not quoted the particular Scripture in which it is written?*

W. T. A. I told him it was neceſſarily deduced from Scripture, and for that cited divers Texts. I therefore demand of him, The Scriptures brought by me to prove themſelves the ground of faith, either do prove it, or do not: If they do not, why doth not he ſhew wherein they fail; but onely make out-cries? If they do, why doth he not acknowledge the truth?

Pag. 19. T. S. *How wretchedly do you abuſe that place*, 1 John 5. 10. *ſaying, That the record there ſpoken of is the Scripture, when as the very Scripture it ſelf giveth you the lye, ſaying, That the record and witneſs there ſpoken of is within the Saints, which record the very next verſe there expreſſeth to be eternal life which God hath given to the Saints; and is paper and ink within the Saints, or are they eternal life?*

W. T.

W. T. A. Its wonder he ſhould talk of lying to another (who whilſt he is doing it) tels three untruths himſelf. For, 1. I did not ſay, *The record there ſpoken of is the Scripture*, but *in the Scripture is laid up the record which God hath given of his Son*. And that the Scripture I put in the margin, *John* 5. 39. plainly proves; for Chriſt ſaith there, *the Scriptures teſtifie of him*. 2. It is a worſe falſhood, and of an higher nature, to ſay the Scripture gives any man the lye, when there is no ſuch matter (that is to abuſe him and Scripture too) and ſo it is here; for what if this Scripture ſay that *a Believer hath this witneſs within himſelf*? doth that give him the lye who ſaith it is *without*? may not the ſame thing be both without and within us *in divers reſpects*, and in *different wayes*? a Is not Chriſt now without us, that is aſcended *far above all heavens*, Eph. 4. 10, Acts 3. 21. and yet within us, (i) *dwelling in our hearts by faith*? Eph. 3. 17. ſo is the witneſs of Jeſus Chriſt laid up and held forth in Scripture, *Iſaiah* 53. 1. *John* 5. 39. but yet it is within the Believer alſo, that is, received into his heart by faith, *Luke* 8. 15. and is firmly imprinted upon his renewed ſoul and conſcience by the holy Ghoſt, 1 *Cor.* 3. 3. 3. He ſaith, that this very Text expreſſeth this record to be eternal life, and that's falſe too; for the Apoſtle doth not ſay, *This record is eternal life*, but *This is the record that God hath given to us eternal life*. b

a *Explicat teſtimonium quod Deus a cœlo, & fidelibus ſuæ conſcientiæ a ſpiritu edocta dictat. Beza* in 1 Iohn 5. 11. Pſal. 119. 11. Col. 3. 16.

But his laſt words may not be lightly paſſed over, wherein he ſaith, *Is paper and ink within the Saints, or are they eternal life*? This is the right, but the ſad language of the blaſpheming *quakers*; for hath it not reference to thoſe firſt words to wit, that *the record ſpoken of* 1 John 5. 10. *is the Scripture*? This he refutes (after his faſhion) becauſe it is within, and becauſe it is eternal life; And then addes, *Is paper and ink*, (i) Is the Scripture within the Saints? or, Is that eternal life? In the page before this, he is highly diſpleaſed, becauſe ſome of his Informers told him that I ſuggeſted he denied Scripture (to which I have ſpoken before in anſwer to his Epiſtle.) But,

b Now, to be eternal life, & to be the record of it (declaring and witneſſing that it is given of God, and where it is to be had) are diſtinct things.

Here

But here the Reader may see he doth not deny Scripture, for he acknowledgeth it to be *ink and paper*. Now I grant that heavenly truths are written with ink, in paper, (as *John* 3. *v.* 13.) but (for all that) there's a Spiritual and saving sense and meaning in them. A Malefactors pardon is written with pen, ink, and paper, but his life is laid up in it, which yet ink and paper could never help him to. Have we not all cause to tremble that there is a generation of men risen up amongst us, who do so vilifie that word of God, which is *quick and powerful, and sharper then any two edged sword?* Heb. 4. 12. which *David hid within his heart* (and yet he did not hide ink and paper there) *that he might not sin against God*, Psal. 119: 11: Are the great things of the word and Gospel of God, which are said to be the *power of God* a, *to convert the soul, rejoyce the heart, enlighten the eyes* b, *which are able to make wise to salvation* c, come to be nothing else but paper and ink? was ink and paper sweeter to *David* then the *hony and the hony comb?* Ps. 19: 10: & 119. 103. Doth not Christ say that the Scriptures testifie of him? *John* 5. 39. But if all the ink and paper in the world were brought into *America*, would that (without any thing else) testifie of Christ to the poor Heathens there? let *quakers* quake to think that by this word *Christ* will *judge the world*, John 12. 48. and ink and paper (if there were no more) never drew any man to execution in a way of justice. Doth this Writer and Railer on the Ministry of this Nation, and that offers such indignity to Scripture, think he hath nothing to answer for, but the wasting of so much ink and paper? I wish, he may think of more.

Acts 7. 38.

λόγια ζῶντα (i) ζωοποιοῦντα. *Beza.*

a *Rom.* 1. 16.
b *Psal.* 19. 7, 8.
c 2 *Tim.* 3. 15.

Yet, it may be granted that the Law works not without Gospel-grace; nor the Gospel [to salvation] without the sanctifying spirit. But it is (notwithstanding) without that grace and spirit, an *informing word* d, a *convincing word* e, and the *savour of death to death* f, none of which can be reasonably ascribed to a poor thing, called *ink and paper*.

d *Mic.* 6. 8. *Ephes.* 6. 4.
e *Tit.* 1. 9.
f 2 *Cor.* 2. 16.

T. S.

T. S. *Was there not faith, and was not Jesus Christ before the written word? and yet must that be first believed or, and be the ground of our faith?*

W. T. A. To leave out his empty exclamations; he may know that the question is not what men were to do before the word of God was written (then they were to ground their faith upon it as it was delivered then, though not written) but what *we* are to do unto whom it is written. The Word of God being *now* written, I must first believe it before I believe in Christ; for how can any rest his faith on the person testified of, if he do not believe the testimony?

T. S. *Is not the foundation spoken of* Eph. 2. 20 *that Jesus which was both preacht and believed on by the Prophets and Apostle.?* Pag. 20.

W. T. A. The foundation spoken of in the latter part of the . and expressed by *th chief corner stone*, is Christ alone. The foundation spoken of in the former part of the *v.* is (if we speak of the essential foundation, or the personal foundation) Christ also, whom the Prophets and Apostles preached, and held forth as the sole foundation for believers to build up; but if we speak of the doctrinal foundation, it is the word of God delivered by the Prophets and Apostles The word of the Prophets and Apostles was the foundation teaching; Christ himself, the foundation taught; so that to say we are founded on the Apostles and Prophets, that is, on their doctrine, and that we are founded on Christ, is upon the matter all one; *a* for their doctrine was *in sum*, Christ; onely, there is this difference, the doctrine is the *immediate* foundation, *Christ* the *ultimate*, on that we build our faith; on this our selves.

a Vide Th. Aquinatem in commentariis ad locum hac de re plene, & (ut plurimum) probe differentem.

But the business in hand will be more plainly made out (to those *Christians* whom I would assist) by answering two questions.

1. qu. *How can the doctrine of the Prophets and Apostles be called a foundation?*

A. Because we are to build our faith upon that doctrine, when *Christ* saith, *Upon this rock will I build my Church*;

I conceive, it is rigthly underſtood thus; upon this truth (preached and manifeſted to the world) to wit, *Thou art the Chriſt the true Meſsias and Son of the living God*; Will I (as upon a Main ground-ſtone) found the faith of all Believers, *b* or I will cauſe the doctrine of this ſelf ſame faith to be the foundation of my Church *c*. This is agreeable to our ordinary manner of ſpeaking, which is, *Build upon my word, this ſhall be done for you*; If a King ſhall ſpeak ſuch words to a ſubject, he fals to building preſently on that foundation; ſuch a foundation, and infinitely above that, in firmneſs and ſtability is the Word of God, which faithful men therefore build upon, as the people ſometimes leaned and reſted on the words of *Hezekias*, 2 *Chron.* 32.8. with *Judg.* 16.29. (where the ſame original word is uſed.)

b Vid. Muſculum in Mat. 16.28.

c Diodat. in loc.

2. *Qu.* How doth it appear that this doctrinal foundation is ſpoken of or is to be taken notice of in this Scripture?

A. Becauſe Apoſtles and Prophets are named; and why ſhould they be named but to point at their Miniſtry, and the main part thereof, namely, the manifeſtation of Jeſus Chriſt (both to come, and already come) upon which manifeſtations Believers have ever built, and ſo ſetled themſelves on the Rock Chriſt. This is it that *Calvin* marks; He doth not (ſaith he) name *Patriarchs* or *Godly Kings*, but onely thoſe that had the office of teaching, and that were ſet over the Church for the building thereof; Hence therefore he concludes, that the faith of the Church ought to be founded on this doctrine.

Calv. in Eph. 2.20. *& Diodat.*

To conclude this, I ſhall not deny that in theſe words, *The foundation of the Apoſtles and Prophets*, Chriſt is principally intended; All that I contend for, is, that the doctrine and Miniſtery of the Apoſtles and Prophets is here alſo included, and contained under the name of Foundation, as that which is no way oppoſite, but ſubſervient unto the great foundation Jeſus Chriſt; for firſt our faith is built upon the word of God revealed to and by the Apoſtles and Prophets, and then, and in that way, our perſons are built upon the Son of God. And thus were the *Epheſians* built

on

on the foundation of the Apoſtles and Prophets, to wit, by receiving their doctrine by faith *a*, and by being thereby put in as living ſtones into that ſpiritual Temple, whereof Jeſus Chriſt is the Foundation, in regard of ſuperſtruction, and the corner-ſtone in regard of coagmentation, union, and coalition of Jews and Gentiles. *a* Eph. 2. 17, 18 & 20.

T. S. *Could you ſo confidently give Paul the lye, who ſaith expreſly,* Other foundation then Jeſus Chriſt can no man lay? Pag. 10.

W. T. Chriſt alone is the foundation revealed, whereon to build my perſon; The Scripture is but the foundation revealing, whereon I build my faith; I ſhall ever ſay that the only perſon the *Church* is built on, is the Son of God; but that I may build on that perſon, I muſt have ſuch an infallible revelation of him, as I may firmly build upon.

T. S. *Doth not Calvin conclude you to be a lyar, who ſaith* in terminis *that the Apoſtle doth in that Scripture intend Jeſus Chriſt to whom the Prophets and Apoſtles did bear witneſs?* * Pag. 10.

W. T. A. He cannot ſpeak like a Chriſtian, that is, meekly, or like a Citizen, that is, civilly; he muſt ſpeak like a *quaker*, of whoſe Religion, rudeneſs is one part; but ſtill he is unhappy whilſt he ſpeaks of *lying*; for how can *Calvin* conclude me to be a lyar with thoſe words which he never ſpake? And what he cites out of *Calvin* is not to be found in him; but in *Calvin* upon that place, I mean on *Eph.* 2. 20. theſe words are to be found [*Quòd fundamentum hic pro doctrina ſumatur minimè dubium eſt*] that the word [foundation] in this place is to be taken for doctrine (that is, for the doctrine of the Apoſtles and Prophets) is not at all to be doubted of; for which he gives his reaſon before mentioned, and then concludes, *Itaque docet Paulus fidem eccleſiæ in hac doctrina debere eſſe fundatam*: therefore *Paul* teacheth that the faith of the Church ought to be founded in this doctrine. But ſuppoſe ſome other interpreter ſpeak the words that he puts upon *Calvin*, the matter is ſoon anſwered; for *Chriſt* is the foundation *witneſſed*, the word

* *Intelligit Ieſum Chriſtum cui teſtimonium tulere Apoſtoli & Prophetæ. Calv. in locum.*

of the Prophets and Apoſtles is the foundation witneſſing, or the fundamental doctrine giving teſtimony of Jeſus Chriſt.

W.T. There's a double foundation, 1 perſonal or real, that's Chriſt. 2. doctrinal or declarative, that's the Scripture.

Pag. 21. T.S. *If the Scripture be no real foundation, it is then imaginary; for that which is not real, is imaginary.*

W.T. A. His ſilence had been better then his ſophiſtry. Is the ſtory of a thing (the whole ſtory of Scripture) nothing but an imagination, becauſe it is not the thing acted. Had he had as much mind to underſtand as he had to cavil, he might have ſeen that I did not oppoſe real to imaginary, but to declarative, and that my plain meaning was, that Chriſt is the perſon or the thing whereupon we build our ſelves, but the word whereupon we build our faith, that we may build our ſelves upon that thing or perſon, is the doctrine and declaration of Scripture.

Pag. 21. T.S. *You go on to diſtinguiſh between Gods teſtimony and Gods truth, Is not his teſtimony his truth?*

W.T. *A.* Its true, I make a *diſtinction*, but he falſly cries out that I creat an oppoſition, and then runs on to poure out his pulpit-hatred he cares not how; I onely ask him this queſtion, When he receives letters from *France* or *Spain*, is there no difference between the things themſelves whereof the letters ſpeak, and the letters and lines that teſtifie of thoſe things?

T.S. *But the ground of faith you ſay may be corrupted;* pag. 22. *nay, you ſay further, that faith may be loſt; Is faith bottomed on a corruptible foundation?*

W.T. I did not ſay, *the ground of faith may be corrupted*, but only that *if the Scriptures be corrupted, they muſt be purged.* And yet, if any man ſay that the Scriptures (which are the ground of faith) may be corrupted, it doth not follow thence that the faith of the Elect is bottomed on a corruptible foundation; for their faith is not bottomed on Scripture *as corrupted*, but as pure and clear, and as it is

that

that word of God that endures for ever having no droſs in it, though men ſeek to mix their droſs with it, which the Elect of God that build upon it, do both detect and deteſt.

Its worſe then this, that he reports me to ſay, that *faith may be loſt*, when the words of my letter were, that *if the Scriptures could be loſt, there would quickly be found a loſs in faith*; And hath not he wit to diſtinguiſh between a loſs [in] it and a loſs [of] it, between leſs and nothing?

T. S. "You confeſs that the Scriptures were not the "ground of *Abel*, *Enoch*, and *Noahs* faith; and if they "were not the ground of their faith, then neither were "they the ground of any of the Saints faith ſince them; "for that they and all the Saints ſince have the ſame founda-"tion, and are built on the ſame Rock, which can never be "removed nor corrupted, as you do moſt abſurdly aſſert.

See the ſober anſwer to an Epiſtle of *T. S.* Page 73.

W. T. A. The name *Scripture* denotes and contains two things in it; 1. The revealed will of God. 2. The *written* will of God. The revealed will of God is the foundation of Saints faith from the beginning to the end of the world, but in a different manner, *viz.* as delivered by God without writing in the firſt times, but in writing ſince; and being now delivered in writing, that written word is now the ground of Saints faith.

2. Unto this argument *a*, I anſwer, That all Saints (former and later) have the ſame foundation in regard of the ſubſtance, but not in regard of the manner of communication. The ground of the faith of the firſt Saints, was the revealed will of God unwritten, ſince the ſame will of God revealed and ſetting forth the object of our faith, *and by writing*, that is, the doctrine contained in the old and new Teſtament, about which two things are conſiderable, 1. ſomething inward, and that is the immutable truth of God. 2. Something outward, and that is in the writing, by which it is exactly preſented unto the Churches view; when we ſay the Scripture is the ground of faith, we put both together, and ſay it is the word of God as *writter*, and

a This is juſt like the old Popiſh argument for traditions, *Bellarm. tom. 4. in lib. De verbo Dei non ſcripto, c. 4.* anſwerd by *Whittak. controverſ. de Scriptura perfectione c. 7. quæſt. 6.* and the fallacies in it diſcovered.

and communicating unto us in that way, the doctrine of our salvation.

3. I never asserted, nor ever thought to say that the Rock (whereon our persons are built) can be removed, yet it may be granted that the Scripture (on which our faith is founded) may be corrupted, though our faith be not grounded on corrupted Scripture.

T. S. *Did ever any of those called* Quakers *say that the Word of God was not the ground of* Abrahams *faith, and still is of the faith of all Saints?*

VP. T. In that book (which was the occasion of writing my first letter) called, *The fiery darts of the devil quenched**, there are these words [a], *This again I affirm, as before I did, that the Scriptures is not the Saints Rule, but the Spirit that gave forth the Scriptures; we walk as* Abel, Noah, &c. *by the immediate Spirit of God, which was before those Scriptures were written.* Here I observe two things, 1. That this *Quaker* saith the Scripture is not the Saints Rule, which is all one as to say the Word of God is not the Saints Rule, for the Scriptures are the Word of God; Christ calls the written Law of *Moses* the Word of God, which the Pharisees made of none effect by their traditions *Mark* 7. 10, 13. The Scripture speaks *Rom.* 4. 3. and whose words doth it speak but the words of God? *Rom.* 10. 17. 2. I observe here, that though he do not say, *The word of God is not the Saints Rule*, but onely that *the Scripture* is not, yet the same reason why he holds the Scripture not to be the Saints Rule, to wit, because we must walk *by the immediate spirit of God*, excludes the word of God also; for the Word and Spirit are different things, *Isa.* 59. 21.

* *Written by* Fran. Hougil.

[a] Pag. 19.

Pag. 14. T. S. *Because Christ saith to the Jews that they thought they had eternal life in the Scriptures, did he therefore direct to look for life in them? Christ telleth his Disciples that the time should come, that whosoever killed them should think he did God service; and will you thence gather this doctrine (which is as true as the former) that Christ in that Scripture directeth men to kill his Disciples?*

W. T. A.

W. T. A. Is there the ſame reaſon between theſe two? were not their thoughts right in the one, but altogether *unrighteous* in the other? Doth not Chriſt approve the one, and condemn the other? Are not the thoughts which Chriſt approves right, becauſe the ſame men have other thoughts which Chriſt condemns? They thought rightly that eternal life is laid up in Scripture *a*, for it is ſaid, *Hear and your ſoul ſhall live*, Iſaiah 55. 3. and of that ſong, and of thoſe words of the Law which *Moſes* wrote, *Deuteronomie* 31. 22, 24 it is ſaid, *it is your life*; *Deuteronomy* 32. 46. 47. Therefore from their own right conceſſion Chriſt preſſeth them to ſearch the Scripture; and ſhews further, how that eternal life (which they truly thought was to be had there) was to be had and enjoyed of them, to wit, by *their teſtifying of him*.

a Deut. 30. 19. & 32. 47.

Unto this my Letter ſpake further, which he lightly paſſes over; for a mans eaſieſt way is, to ſlight that wherein he cannot ſatisfie.

T.S. *Can* Pag. 25.
at eternal life which alone is to be had in Chriſt, be yet had in Scripture, and in that which is not Chriſt? where had you this rare piece of Logick, That that which is to be had in one thing, is yet to be had in another?

W. T. A. Here are great words; but he muſt know, and men of underſtanding do know, that it is not againſt Logick nor any right reaſon, to ſay, that what is alone to be had in one thing, *in one ſenſe*, may yet be had in another, to wit, in another ſenſe, and *in another way*, as *Deut.* 30.20. it is ſaid of God, *He is thy life*; and we may truly add, *He only*: *b* And yet it is ſaid, *Deut.* 32.47. *it is thy life*; that is, the Word of God: So *Prov.* 3. 18. and 4.22. in like manner, *The Son makes free*, *Joh.* 8.36. that is he only, for who elſe is the Redeemer? and yet that Redeemer ſaith, *The Truth ſhall make you free*: So *God is a Saviour, and there is none beſide him*, *Iſa.* 45.21. and yet men are ordinarily called Saviours, *Judg.* 3.9. 1 *Sam.* 14.45. *Obad.* v 21. Thus the life of a condemned Malefactor lies only in the mercy of the ſupreme Magiſtrate, and yet it lies alſo in the pardon ſealed,

b *Pſal.* 36.9. *Iob.* 8.32.

as

as the Instrument reaching forth the Magistrates mercy for the Malefactors safety

T.S. *The Scriptures testifie of Christ; but is life therefore*
Pag.25. *to be had in them? Is the declaration touching any thing the thing it self?*

W.T. A. Whether it be the thing it self or no, its the means of obtaining it; as the declaration of plenty in Egypt shewed life was to be had there, & directed a famished creatures to repair thither for it: So the Scripture declaring the way of life (with a purpose also in God, in that way to bring men to it) it is said truly to help us to life, the rather because the Scripture not only declares the person in whom life is to be had, but shews also what manner of persons we should be; yea and puts us also (through the Grace of God) into a capacity, that we may receive it from him, *John* 20. 31. yea such a neerness there is between the word of life and life it self, that he who is our life saith, *I know that his commandement* (that is, that doctrine of the Father which himself was to deliver) *is everlasting life*, John 12. 50

W. T. I would ask you this one question, whereupon must I believe that Christ is the true light that lightens every man that comes into the world?

Pag.26. *T. S.* "I ask you again whether that all the holy men of "God from *Abel* to *John*, who spake those words, did believe that Christ was the true light? if they did, then I "demand on what ground did they believe it? and on what "ground did *John* himself, who spake the words, believe the "truth of them?

W. T. A. Here are shuffling things; instead of answering one question of mine, he puts me to answer two or three of his. I shall not slide out of his questions as he doth out of mine, but answer him, that the holy men of God to whom that truth was revealed extraordinarily (as to *John* and the pen-men of Scripture such truths were) believed them because of that extraordinary Revelation; they to whom any such was revealed before the word of God was written, believed it because of the certainty of those wayes

of

of Revelation which God was pleaſed to uſe then, but ſince the Church of God hath had the Scriptures, holy men have believed the truth of God, and this in particular (after it pleaſed God to record it) becauſe of Scripture-revelation. But after this anſwering of his queſtions, I muſt call him again to mine, and ask him once more, *who upon he believes that Chriſt is the true light that enlightens every man that comes into the world*; If he ſaies, he believes it by extraordinary revelation, let him ſhew & prove ſuch a revelation, which is now as needleſs as to do that in an extraordinary way which is already done in an ordinary way; if he ſay he believes it becauſe the Scripture *Joh.* 1. 9. ſaith ſo, then I ſay ſtill he muſt believe and build on that Scripture firſt (and ſo grant the Scripture to be the ground of faith) otherwiſe the houſe and edifice of Quakers will fall for want of a foundation. And ſo it will howſoever, becauſe howſoever that be an excellent and eſtabliſhed truth, yet they build *wood, hey and ſtubble* upon it.

After he hath ſpoken his pleaſure of what he calls my *dronſie interpretations* (which whatſoever they be, were occaſioned by his jugling expreſſions) he comes further to lay open himſelf thus.

T. S. *I own no Religion but that which teacheth a man to* Pag. 10.
fear the Lord, and work righteouſneſs, to viſit the fatherleſs and widows in their affliction, and to keep his ſelf unſpotted of the world; Chriſt is the light of the world, which I own as the foundation of my Religion, who is within me unleſs I be a Reprobate.

W. T. A. Here's the account of his Religion; may not a man make as fair a profeſſion as this is, and yet come ſhort of ſalvation? But I ſhall explicate my ſelf.

1. I grant that they who truly fear God, are the perſons that ſhall be ſaved; but no man fears God truly that doth not ſo reverence the Lord Jeſus and his righteouſneſs, as therein alone to look for his ſalvation, *Phil.* 3. 9.

2. I ſay that the fear of God and the working of righteouſneſs are evidences to a man of his good eſtate, and Gods way wherein to come to ſalvation, but they do procure

our happineſs, neither will any wiſe man reſt upon them for the obtaining of ſalvation, *Gal.* 5.2. *Iſa.* 64.6.

3. It's wonder he ſhould own ſuch a Religion as ſaith nothing of faith, when that is a chief leſſon that the Goſpel teacheth for a ſinners ſalvation, *Mark* 16.16. 1 *Tim.* 1.16. This is an old Popiſh trick, to make much of the doctrine of St. *James* (in a miſtaken interpretation) and to lay aſide the doctrine of St. *Paul* in its true ſenſe, *Rom.* 3.28. when they ſhould join both together, and aſcribe to faith the juſtification of men as ſinners and to works, their juſtification as believers, *Jam.* 2.22.

4. Whereas he ſaith, *Chriſt is the light of the world, which I own as the foundation of my Religion, who is within me.* The queſtion is, whether he build his Religion and ſalvation on that Chriſt [who] is within, or on Chriſt [as] he is within, that is, on that of Chriſt which is within; I grant that *Chriſt is in us, except we be Reprobates*, but its true alſo that Chriſt doth not ſave us [as] within us, nor by any thing he hath put within us, as if that were the cauſe of our ſalvation or Chriſt by that; for, how can that ſave us which is imperfect, & which needs a Saviour? It is therefore Chriſt without us, that ſaves us, & that by what he wrought without us that is, by dying for our ſins, and riſing again for our juſtification; nor doth grace reign to eternal life, any other way then through Chriſts righteouſneſs made ours by faith, *Rom.* 5.21. which clearly appears in converted *Paul*, within whom Chriſt was abundantly; he feared God and wrought righteouſneſs, and yet he deſires *to be found not having his own righteouſneſs, which is of the Law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith*, Phil. 3.9.

Pag. 28. T. S. *That you may know my Religion will bear the trial, I do hereby declare my ſelf free and willing, upon ſeaſonable notice to appear in the midſt of your Congregation, or in the preſence of the whole County to have my principles tried by the Scriptures of truth.*

VV. T. A. 1. It ſeems he thinks now the Scripture is the touch-

touchstone, or Rule to try things by, whether they be of God or no.

2. He hath been in my Congregation once already, which (considering his sad Apostacy since) I am sorry for; and shall not have to do with him there again, nor by way of dispute any where else I have not been used to tumultuous things, nor is it like his conference will be better then his writing; and then let others judge whether it be fit a Congregation (especially a whole County) should be called together to hear it. I began with him in writing, and shall walk with him no other way, nor long in that, but shall leave him as a man whom no conference or writing is like to do good upon, unless the Lord be pleased to change his heart, which I should be most glad to see.

T. S. *Can any man be said to own the Spirit that breathed forth the Scripture, and living the life of Christ, and yet disown the Scripture which is the testimony of that Spirit and that Christ?* (a)

W. T. *A.* I grant that they that truly own the spirit y. breathed forth the Scripture, and live the life of Christ, will also own the Scripture, yet are these two distinct things though they meet together, and agree in the same person. But I answer further, that a man may own the Spirit in profession that breathed forth the Scripture, and yet not own the Scripture as we see in *Zedekia*, that owned and arrogated the Spirit of the Lord, and yet disowned and detested what *Michaias* spake by that Spirit, 1 *King.* 22. 24, 28. 2 Thes. 2. 2. so *quakers* talk much of the Spirit, and yet instead of owning the Scripture, their design is found to be to depend upon an unwritten word immediatly dictated to them within themselves, proceeding from him who is (as they say) the word from the beginning, and is the life, and is manifested (as they give out) within them, as to the Apostles. *Sam. Eaton* answer to the *quakers* 19. queries, pag. 20. Yea, they do little less then deride the Text of Scripture, calling Ministers in contempt, preachers of the letter. when as they preach those spiritual truths that be contained in it; yea, one of them makes this out-crie. All people

a In my Letter there were divers things to detect his deceit, which he fairly leaves and onely catcheth at this close: that which he undertook was, to give his Testimony concerning Scripture; why did he not do it, but talk of owning the Spirit, and living the life of Christ, which are things beside the point in hand?

ceaſe from their outſide lights, and return to the light of Chriſt in you; and this light is not a chapter without you in a book, &c. Perfect Phariſee p. 20. out of *James Nayler*, in a book called *The glory of the Lord ſhining out of the north.*

Of the word Sacrament

Pag. 30. T. S. "[Sacrament] principally ſignifieth the Oath "by which Souldiers of old bound themſelves to be faithful to their Captains; and is there ſuch "affinity between this word, and the word ſign, ſeal, Antitype and example?

W. T. A. Its true that the word [Sacrament] among profane Authors ſignifies a military oath, which becauſe it was accounted of all things the moſt ſacred, yea, and went under the name alſo of a moſt holy myſtery [a]; hence uſe was made of the ſame word in the Churches of God, to ſet forth the holy things inſtituted therein of God wherein there was a ſecret and myſterious ſignification; and in ſpecial, the two New Teſtament *Seals* of the Covenant of grace. I deny not therefore that notion and acception of the word *Sacrament* which he and many others mention, it being very fit to ſet forth theſe Seals as they repreſent the covenant of grace; in which regard, as on the one ſide they aſſure us of the benefit of the Covenant on Gods part; ſo on the other ſide we are therein conſecrated unto God, and bound (as Souldiers were that took that military Oath) to perform the Covenant on our part: But this being granted, it no way croſſeth the ordinary deſcription of a Sacrament, which is, that it is *an outward and viſible ſigne of a ſpiritual and invisible Grace.* Now to ſet two things one againſt another, which being rightly taken, do very well ſtand together, is a poor quarrel. And ſo is the whole conteſtation about the word *Sacrament*, it being not made any matter or neceſſary appurtenance of our faith; but uſed only as a convenient and received expreſſion of that thing which is found in Scripture

[a] *Servato etiam militari juramento, quod eſt unum principatus Romani myſterium ſanctiſſimum.* Mercuran. Lib. 8.

De verbis non eſt litigandum, ſide re conſtit.

Whereas

Whereas he queſtioneth further, what affinity there is between the words *ſigne and ſeal*, and the word *Sacrament*, as it relates to the aforeſaid Military Oath: I anſwer, the words *ſigne* and *ſeal* expreſſe what we have from God, to wit, the benefits of the Covenant of Grace, repreſented and ſealed in that Ordinance: The word *Sacrament* (in that ſenſe wherein he takes it) ſhews what God is to have from us.

As for his cavilling about my forbearing to anſwer his *queries*, I ſhall only ſay this, That though queſtions may be asked profitably when they be asked ſincerely, yet theſe are the times wherein many men frame *queries* to pick quarrels; and in that reſpect, better ſome ſilence then more ſtrife. If therefore I had anſwered none of his queries, he had no reaſon to be querulous; yet ſome I anſwered briefly, becauſe that was ſooner done; and by that all men may ſee how willing the wayward queſtioniſt is to be informed. Pag. 31.

T.S. *Did not* Paul *and other Saints witneſs Jeſus Chriſt to come, whenas he lived in them, and was in them their hope of glory, ſtrength, life, peace?* Pag. 32.

W.T. A. Chriſt is come already in the fleſh *to us*, in the Spirit *into us*; but is not come yet, nor till the laſt day is to come *in his power and glory*, *Matt.* 24. 30.

Of the Miniſtry, and calling of Miniſters.

T.S.

I judge thoſe Miniſters of Chriſt, who run not before they are ſent of him, and do abide in the Doctrine of Chriſt, who have received that gift (not by expence of money in a Univerſity, but) freely from the Lord, by which they are made able Miniſters of the New-Teſtament, not of the Letter, but the Spirit, who preach him in words, and own him by their works. Pag. 32.

W.T. A.

W.T. A. Thanks be to God, that there are so many publike Teachers in this Nation, to which this description may be justly applyed, they having received a gift to be able Ministers of the New-Testament freely from the Lord, though there were money expended in the University, that they might receive it freely *in Gods way*, that is, in the obedient serving of free grace, and doing their own endeavor, in *reading, meditating, studying to shew themselves approved*, as *Timothy* was charged to do, who had that gift freely from God, 1 *Tim.* 4. 13, 14, 15, 16. 2 *Tim* 2. 15. But how true his profession is that such men are precious in his eyes, let his precious Epistle *to [all] the publike Teachers in this Nation*, shew.

As for the contrary sort, whom he describeth and judgeth not to be Ministers, if his meaning were only to shew a dislike of men vitious in the Ministry, there be Ministers enough that would join with him in that, who yet cannot consent with him in saying such are no Ministers; because even among men unquestionably call'd (as te Priests and Levites were) there hath still been a corrupt mixture.

But that any tell the people (as he saith they do, p. 33.) that *a heap of stones is the Church*, is (I think) his tale; yet may the place where the Congregation meets (which is not an heap of stones, but is, or should be a decent house) be as properly called, *the Church*, as that place is called the *Court* where Tenants do (at times) meet together to wait upon their Lord; when it is said, that the Centurion built the Jews *a Synagogue*. *a* Here this Writer comes and complains, That the Elders of the Jews call an heap of Stones a Congregation (for that the word Synagogue * signifies) But he that complains without reason, must go home again without relief.

a Luke 7. 5.

* συναγωγὴ *proprie congregationē ~~ad~~ significat. Hic. ~~[illegible]~~ autem locum ubi congregatio fiebat pis. in locum.*

Pag. 33.

T.S. *Where is it written that one was made a Minister by ordinary call, another by extraordinary?*

W.T. A. The *thing* is written, *Gal.* 1. 1. *Act.* 14. 23.

T.S. *Is there so much as mention made in either of those Scriptures of a Call ordinary or extraordinary? and have you yet the confidence positively to assert that it is so written in these Scrip-*

Scriptures? Muſt your dreams and drowſie meanings paſſe for Scripture?

W. T. A. Its wonder that this quick-ſighted youth (that ſpeaks ſo much here and otherwhere of dreaming and drowſineſſe) ſhould be ſo dull, and obtuſe himſelf, as not to ſee that I ſaid, The *thing* is written, and not the *words* are written: Why doth he not awake himſelf, and prove that thoſe two Scriptures do not in their true ſenſe and meaning lay before us a Calling of two ſorts, one from Chriſt immediately, and ſo *Paul* was called himſelf (which we call extraordinary, becauſe it was but of certain perſons, and but for a certain time, and accompanied with extraordinary miraculous gifts) this the firſt Scripture ſhews, *Gal.* 1. 1. The other from Chriſt mediately by the Miniſtry of men; and ſo Elders were ordained by *Paul* and *Barnabas*, as the other Scripture ſhews, *Act* 14.23. this we call ordinary, as being common to all Miniſters, and to continue in all ages of the Church. Nor doth this make two doors into the Sheepfold (as this caviller would collect) but two ways of entring in by the ſame door.

T.S *Iou ſay, This diſtinction hath ever been uſ'd in the Churches of God, w. en it was never uſ'd among any of the Churches mentioned in the Scriptures.* Pag. 34.

W.T. A. I ſaid ſo in an uſual way of ſpeaking, yet not meaning to extend it to all that time wherein God hath had a Church (which hath been from the beginning of the world) but to declare only, that it hath been of long and continual uſe in the Churches of God; and ſo the word *ver* is ordinarily uſed, *viz.* to ſignifie a long, and yet limited term of time, as 1 *Sam.* 27.12. *Exod.* 12.24. & 21.6.

Beſides that in the Scripture-Churches there was (as hath been ſhewed) this diſtinction in the ground and thing it ſelf, though not in the form of words.

W.T. Our gifts, abilities, and fitneſſe for the Miniſtry (which are Gods inward call) were firſt tryed, and teſtimonials of our carriage were given. Pag. 35.

T.S. "Doth the Scripture any where ſay, That gifts, abi-"lities and fitneſs for the Miniſtry are Gods inward call? or

"that

"that any of the Saints sought Testimonials in order to their "being made Ministers? or did *Paul* & *Peter* keep any Chap- "lains to try men?

W.T. A.1. Is it any where said in Scripture, that *faith, love*, and holy *desires* are inward Graces? Is there not e- nough (therefore) in Scripture to gather that they are so, when as we find there that such vertues are placed in the *in- ner and hidden man of the heart*, & that in opposition to out- ward and bodily things, *Ro.7.22.&10.10.1 Pe.3.3,4.2 Co.4. 16.* So it is in this case; *Paul* describes the qualities of those that are to be made Ministers, which are inward, and where- unto are opposed other qualifications which are outward. These qualities (namely, abilities for, and strong desires to the Work of the Ministry) are a *Call*, because God plants them in the heart, as pointing to, putting them into a capa- city for, and as it were, leading unto that Calling; and they are an *inward* Call, because they are seated in the inner man.

2. Whatever *Paul* and *Peter* did in their own persons, we are sure that *Paul* requires of *Timothy* to see that the Dea- cons be *proved* (and for the same reason, the Bishops and Presbyters also) before they could use that Office, *1 Tim.3.* 10. why are the things required in Ministers so fully and distinctly prescribed? Why is such a precise commandment given, to *lay hands suddenly upon no man*; but that diligent search was to be made into those that were to be made Mi- nisters? for which (no doubt) there were able and faithful Instruments and Agents employed. As for his Expression of *keeping Chaplains*, that's but to make himself & his com- pany merry, who had more need to be made wise.

1 Tim.5.22.

T.S. *But who are those that tryed you? were they not such as are like unto your self? could they try your gifts, who had not the gift themselves? Could those that were enemies to the cross of Christ, try who were fit to be made Ministers of Christ?* &c.

Pag.35.

W.T. A.1. If they were (as he saith) like my self, I leave it to others to speak and judge whether they were such as he de- scribes afterward; nor would he speak so of former Ordain- ers (without any exception or discretion) if he were as care- ful to speak the Truth, as he is willing to speak the worst.

2. Though

2. Though *Tryers* be very blamable in regard of their perſonal carriage, yet having abilities in themſelves, and rules to walk by in their examination; they might make a true diſcovery in the capacity of *Tryers*. An Artificer may be a diſſolute man in his life, and yet being skilfull in his calling, may be fitter than a man of better carriage to try thoſe that pretend to that Calling: And as for grace and goodneſs (beſides that many that were Examiners and Ordainers formerly were godly men) even he that we cannot ſay, is poſſeſt with true grace himſelf; yet may be ſo farre acquainted with it, as to be able to enquire into the *probable* evidences of it: Whereof (on the other ſide) the holieſt man that is, is not able to give an *infallible character* in another man. 2.

W. T. And that there might be an outward calling, we were Ordained by Biſhops that were Presbyters, and other Presbyters that were not Biſhops, who were to be and were joyned with them in our Ordination.

T. S. *You have well derived your Succeſſion, and very learnedly acknowledge your ſelf and your Brethren to be Romes Emiſſaries, brats of Babylon*, &c. p. 36.

W. T. A. 1. He muſt have leave to ſay any thing, and it muſt be true becauſe he ſaies ſo, who in all his Book ſhewes himſelf a man of a *deceitfull tongue*. But were thoſe Biſhops and Presbyters Antichriſtian, that, for the teſtimony of Jeſus, were buried in Antichriſtian flames? Or divers others that have imployed themſelves from time to time ſince that time, in the oppoſing of *Antichriſt* and his antichriſtian doctrines; renouncing alſo in their practice, his vaies of worſhip? 1.

2. If he ſay they were Antichriſtian, becauſe their Ordination and call to the Miniſtry came from Antichriſt, although I doubt not they that fear God ſufficiently ſee the Lords approbation of our Miniſtry, by the effect they have found it to have on their hearts and ſouls; yet for their further ſatisfaction (this being a thing that is ſtill urged by thoſe of all ſorts that are adverſaries to the Miniſtry) I ſhall give this more particular account of it. 2.

First as ordinary Ministers, that is Pastors and Teachers are from Christ, *Ephes.* 4. 11. and the ordinary way of their ordination also is from Christ, *Tit.* 1. 5. so the ordaining of publick Teachers in that way, was not from, but long before Antichrist; for we find it in Scripture, *Acts* 14. 23. 1 *Tim.* 4. 14. If the Ministry be said to have been under Antichrist, it is not denyed; but that amounts to no more, but that it passed *through Antichrist*, as the Scriptures also did and the ordinance of Baptism, which it is confessed are not therefore to be rejected. Now though it be granted that our Ministry came *through* Antichrist; yet that doth not prove that it came *from* him, but that it came not from him; for how could that come from him that was before him, and onely passed through him, as an Army through an enemies countrey.

See the Divine right of the Ministry of *England*, p. 2. chap. 3.

Nor is it denyed, that this and other Ordinances were defiled in the passage; but its one thing to be made foul, another thing to be made null and to loose their nature and substance. It is [a] observed that Priests and School doctors ordained in popish Churches and Schools, were by Oath solemnly bound to confute errour, and to maintain the antient Apostolick Faith. *I am* (saith Luther) *a baptized Christian, and withall, a sworn Doctor of the holy Scripture, and a daily preacher, whom it concerns in regard of my name, condition, oath and office, to abolish perverse, false, seducing, impious doctrines; or at least, to hinder them.* And this reason he gives of his burning of popish and poisoning [b] Books

See Mr. Perkins *Treatise of* Callings.

[b] *Sum baptisatus Christianus atque adio juratus Sacræ Scripturæ Doctor, Sed at quotidianus concionator cui pro nomine, conditione juramento atque officio suo conveniat, perversus, falsas seductorias ac impias doctrinas abolere vel saltem impedire,* Luther. opera Tom. 2. fol. 316. Vid. *Calv.* in *Ezek.* 13. 9. *Cogimur faceri penes Papistas esse ordinarium Ministerium.*

As this (on the one side) addes little to the reputation of the Church of Rome (who though they had the things of God; yet have managed them for the devils use) no more than it added to *Belshasbers* honour and happiness, that he had in his custody, the *Golden vessels that were taken out of the Temple of the house of God*, to drink and quaff in,

Do

*Dan.*5.3. So (on the other side) it cannot be justly reckoned a disparagement to our Ministry received from Christ and his Apostles, and the Primitive Churches, that it hath passed through and been polluted by the Romish Channel, no more than it was a dishonour to those holy Vessels, or them that bare them and ministred with them, *Isa* 52.11. that they were abused to the *praise* of Idol gods in *Babilon*, *Dan.*5.4. when after they came to be used according to the minde and to the honour of the true God in *Sion*.

Secondly I answer, That if there had been no lawfull Call to the Ministry in the Church of Rome (no not for substance) yet our first Reformers and noble Predecessors, might be surely said to be lawfully called, because they being men of extraordinary abilities, spirits and zeal for God, and so inwardly and eminently qualified and called, were also accepted, chosen and clos'd with, and outwardly called by the Church of God, that is, by those Christians that were lovers of the truth and wayes of God in those corrupt times, whereby they might be truely said (as things then stood) to be sufficiently set apart for the ministerial work. 2.

Obj. *But you say Ministers are to be Ordained by Ministers and to be set apart by the Presbytery &c.*

Answ. True; *regularly and in settled times* and when it may be had, for *Paul* doth not send to the Christians of *Crete* to Ordain Elders themselves, but he leaves *Titus* to do it: But many things may be done lawfully in a confused time, and when Churches are in constituting and reforming, that are not to be allowed when they are once formed and settled. When a town is on fire every one that hath a Bucket, that hath strength and means to do it, is called to quench it.

* *Vid.* Lutheri Opera Tom. 2. fol. 554. de Instituendis Ministris. *Reliquum est aut permittere Ecclesiam Dei perire sine verbo aut opportere ecclesiam conventu facto communibus suffragiis ex suo gremio idoneos eligere, & orationibus ac manuum impositionibus universitati commendare ac confirmare atque eos tum pro legitimis Episcopis & Ministris verbi agnoscere, & colere.*

Ita ac camero in Myrothec, in cap. 10. *v.* 15. Epist. ad Roman. *Non officiit Majoribus nostris quorum sæculo & ætate cepta est reformatio, etiamsi missione & vocatione illa externa quæ ab hominibus est certis formulis & ritibus veluti definita, instructi non fuissent. Neque enim ratio temporum illorum ferebat, aut patiebatur ac constituta ordo commmode observari possit, &c.*

The world was all on a flame (as it were) by the popish fire; This fire was to be quenched that it might not devoure all. The first Reformers had Buckets; that is, gifts and abilities to draw water out of the wells of salvation, to prevent the consumption of all right Religion: And God put a spirit into them more than ordinary, to be invincibly stout and vigorous in that work. When the Papists therefore burn'd *Luthers* Books, to the hinderance of the truth, and the alienating of the mindes of the multitude from it; [a] *I in like manner* (saith he) *I hope by the instinct of the Spirit, to confirm the hearts of the common people, and preserve the Christian truth, burn'd the Books of the Adversaries, whom there was no hope to reform.* Unto these abilities so animated and heightened by the Spirit of God; if we adde the consent and call of all Protestant people that they lived amongst in those times, we may upon good reason judge that (as things stood then) they had a sufficient call to the Ministry themselves; and from and by them, other succeeding Protestant *Ministers* might, and did receive a more compleat Call, carried in every point in scripture order

[a] Ego vicissim, instinctu ut spero spiritus libros Adversariorum combussi. *Luth. oper. Tom. 2 p. 307.*

3. Thirdly, it is answered and declared by others, that Popery prevailed not in *England*, as in other places; but (the Gospel being planted here by the Apostles, or Apostolical men, who in all probability that they might preserve and propagate a Church, ordained a *Ministry* according to the Apostles Rules) there were still here some reserved even in the reign of Antichrist, who bowed not the knee to *Baal*, but contended for the truth of God. And (to speak more particularly) the corruptions that the Church of Rome would have introduced about the ordination of Ministers; and other Ecclesiasticall affaires, were withstood by the Kings of *England*. *Speed Hist. of great Brit. Book 9. chap. 3. p. 446.*

Vid. Jus divin. Regim. *Eccles.* in Append. & Jus divini Ministerii Anglicani. p. 46. 47.

4. Fourthly I answer, That how far soever Popery had prevailed to corrupt this Nation, yet through the mercy of God, there hath been many years since a Reformation,

Anti-

Antichriſt and Popery have been ejected; Ordination as well as other things, purged and ever ſince exerciſed in the way of Chriſt, for it was managed by Miniſters (upon precedent tryall) in the face of the Congregation, and that with notice given to the people preſent, that if they knew any impediment or notable crime in any preſented to Ordination, they ſhould diſcover it; which if they did, the ordering of that perſon was to be ſtaied till he cleared himſelf: There was alſo adjoined an earneſt admonition to thoſe that were admitted into holy Orders to do their office faithfully: I do not ſay (notwithſtanding all this) that there was nothing defective in the ordination, but nothing deſtructive to it, nor giving any juſt reaſon to renounce it, or queſtion the validity of it. *See the form and manner of ordering Deacons, &c.*

Theſe things will be conſiderable, and I doubt not, prevalent with thoſe that are willing to be ſatisfied as concerning our miniſteriall Calling. But for the eſtabliſhing of weak Chriſtians that are not able to ſearch into matters more removed from their capacity, they may comfortably content themſelves and preſerve in their hearts and conſciences, the reverence of our Miniſtry, by the Apoſtles popular and powerfull argument drawn from the ſucceſs of it upon their own ſouls, *Who are manifeſtly declared to be the Epiſtle of Chriſt miniſtred by us, written not with Ink, but with the Spirit of the living God; not in tables of ſtone, but in the fleſhy tables of the heart*, 2 Cor. 3. 3. When a proof was ſought of *Pauls* preaching from Chriſt, or Chriſts preaching in him, 2 *Cor.* 13. 3. there is this proof given, *ver.* 5, 6. *If you be not reprobate Chriſtians, we are not reprobate Miniſters; Examine your ſelves* (ſaith the Apoſtle) ver. 5. *Prove your own ſelves; know ye not your own ſelves how that Jeſus Chriſt is in you, except ye be reprobates?* And then he addes, *ver.* 6. *But I truſt* (however I bid you ſearch and put it to the queſtion, yet that) *you ſhall know* (to wit, by finding true goodneſs in your ſelves) *that we are not reprobates*, but the approved Miniſters or Apoſtles of Jeſus Chriſt: So that the operation and approbation of the Miniſtry go together, we

juſtly offer to thoſe many Chriſtians that have been converted by the *Miniſtry* of *England*, the ſame proof though not in the ſame height? nor hath it ever been known, that God hath given ſuch an *ordinary* and *eminent* efficacy to any unapproved *Miniſtry*, as he hath done to the Miniſtry of this Nation.

p. 36. T. S. *As for that bleſſing from heaven which attended the labours of the Apoſtles, conſiſting in turning men from darkneſs to light, from Satan to God; how few are there among you that can boaſt of this bleſſing? for who is turned by your Miniſtry, from the evill of his waies?* &c.

W. T. Here I ſhall not anſwer, but call all that fear God to anſwer for me, thouſands of whom have witneſſed and can witneſs, that God hath wrought that bleſſed work of converſion upon their ſouls, by the publick Teachers and Miniſtry of this Nation, which nothing but impudency and a ſeared conſcience can deliberately deny; yea even here alſo ſo much of convincement is left as to ſay (whether with a good will or an ill will, let him ſee that ſaies it) *How few of you?*

p. 37. T. S. *You charge me for cloſing with them which wander about the Nation; Is it wandering, for any to go too and fro to declare that which they have heard and ſeen of the words of eternal life? If ſo, what were* Paul *and* Peter *but wanderers?*

W. T. A. My charge was and is the leaving of their callings (wherein every one ought to abide with God) to wander about and teſtifie that which they never heard from God nor ſaw in Scripture. See what one ſaid of them, who was nearly acquainted with them: *Some of them have ſaid to me when I enquired what our Families ſhould do, if all our callings and labours ſhould be neglected; that truely they muſt ſhift for themſelves: They are a people for as many as I know of them, wholly poſſeſt with a principle of idleneſs, and going about from place to place, pretending they are moved of the Lord,* &c. Worlds wonder p. 30. 31.

As for his comparing of Apoſtles and Apoſtates together, I ſhall onely ſay this, that it doth not follow becauſe Ambaſſadors travell lawfully and honourably with Comm'

ſi-

sion from their Princes and Letters of credence; that therefore Vagrants may walk which way they please, with a Pass that themselves have made under an Hedge: So it doth not follow, that because Apostles by a known Call from heaven, preached the Gospell; therefore Quakers are licensed to compass the Nation (according to their own fancy) to cry down every where that preaching.

T. S. *Why do you not come where these false witness bearers are, and manifest them to others that they may beware of them; you have a rare faculty of conquering men in the Pulpit—who never had liberty or opportunity to give you an answer.* p. 38.

W. T. A. 1. Have they not been talkt withall by divers, but to what purpose, when they have lost those principles by the owning whereof good should be done upon them? 1.

2. Mr. *Baxter* in his Epistle to the Reader, lets all men know that he offered to come among them and confer with them, and they refused it and so put him to write; and that's their fashion: If a man would write they put him to confer (to no end, because with men uncapable of conviction) If he would confer they'l force him to write. 2.

Mr. *Skip* out of his own experience (conversing familiarly with them) speaks thus of them. *Sometimes when I have desired to have had some fair reasonings with them about some things, and found they would not; I have told them they were possessed of a dumb Devill as well as a railing Devill, for Satan is all upon extreams.* Worlds wonder, p. 24.

3. That others may beware of them, many Books have been written to confute their opinions, by which though be there little hope of doing good on inveterate Quakers (they being too like those of whom it was said, *Who hath warned you to flee from the wrath to come*, Luke. 37. yet we believe they will effectually warn *other Christians to beware of their way.* 3.

Of

Of Impoſition of hands.

T. S.

P. 40. *YOu ſay that impoſition of hands is a ſign of conſecration, and the bleſſing of God ſettling on them ſo conſecrated. Hath not impoſition of hands been uſed on them that are enemies to God and goodneſs, and doth the bleſſing of God ſettle on ſuch?*

W. T. A. It is a ſign of conſecration, becauſe uſed to that end, *Exod.*29.10. *Acts* 13.3. And a ſign of the bleſſing of God ſettling on them ſo conſecrated, becauſe we finde in Scripture bleſſing adjoyned to the laying on of hands, *Gen.*48.14,15. *Mark* 10.16. it is expreſly ſaid, that *Joſhua* was full of the *S*pirit of wiſedome, *for Moſes had laid his hands upon him*, Deut.34.29. And the *gift* (whereby we may underſtand both the calling of the Miniſtry, *Epheſ.*4. 11. and qualifications for that calling) was given *Timothy, with the laying on of hands*, Tim.4.14.

Yet Miniſters that impoſe hands are far from aſſuming to themſelves the giving of grace (which belongs to God onely) nor do they make it an operative ceremony, but whileſt they uſe that Rite and declarative Sign, which the Scripture holds forth in the action of Ordination, they humbly hope that through our Lord Jeſus Chriſt, by the ſolemn prayer of the Churches, that bleſſing ſhall be obtained of God, which he hath formerly been pleaſed to give in that way. Nor is it of any moment that divers ſo Ordained have proved bad afterward; for, are not the *Sacraments* of Baptiſm and the Lords Supper, ſigns of inward ſpirituall grace, and of a bleſſed condition to thoſe that do as they ought partake in them, though to many they be condemning Ordinances, becauſe they reject and rebell againſt the Lords conditions required on their part.

T

T. S *You prove the laying on of hands is not the foundation of your Call, To which I ſay; You eſteem it ſo much the foundation, that you judge him no Miniſter that hath not received it.* p.41.

W. T. A. If any do judge ſo (which I believe he cannot ſhew) that doth not prove that impoſition of hands is the foundation of our Call; but onely a neceſſary ingredient to a regular Call.

T. S. *Whereas you ſay, that they that do aſſume unto themſelves the name of Saints, do perſecute the general company of ordinary Miniſters in their ſcolding Books. I anſwer, They who were Saints of Old did call an Idol Shepheard by his name, and a greedy dumb Dog by his name.* p.41.

W. T. A. But they did not write to all the publick Teachers of the Nation, wherein they lived and call them ſo.

T. S. *If any charge thoſe with that of which they are not guilty, I am no Patron of them; but do judge them Revilers.* p.41.

W. T. A. I wiſh he may judge himſelf according to his own rule, that he may not be judged of the Lord; for hath he not written, *To all the publick Teachers of this Nation* And doth he not charge thoſe ſo to whom he writes? If he charge ſome onely, this Book hath no reaſon, for ſome (yea many) in all Ages were bad that were lawfully called: If he meen *all*, or ſay that there are not a very conſiderable company that cannot be charged with being Idol Shepheards or greedy Dogs, then his Book hath no Patron; for he will be no Patron of ſuch as revile.

Of

Of Calling to the civill Magistrate, for the punishing of the open enemies of Religion.

T. S.

p. 42. I challenge you to produce me one example (through all the Scriptures) of any Saint that persecuted any for conscience sake, or that called to the civill Power to punish Hereticks?

W.T. You finde the Prophet Elijah calling to King Ahab for a tryal, that brought many false Prophets to execution, 1 King. 18. 19. 40.

T.S. How do you prove the Prophets of Baal to be Hereticks any more, than the poor Indians in America, that worship the Creatures?

W.T. I did not say, the Prophets of Baal were Hereticks (nor was it needfull, for his question was extended to the punishing of men for conscience sake) but yet why may not such be called [a] Hereticks, who were habitual and most obstinate opposers of the truth; yea, of the nature of God in their most abominable Idolatry. And must the poor Indians therefore be Hereticks who never heard of God, nor were ever convinced of the evill of their Idolatrous worship, because they were so that were bred up in the knowledge of God, and had the true Prophets of God among them, by whom they might and should have been, but never would be reclaimed?

[a] Hæreticum hominem tria faciunt; Error, convictio, contumacia.

p 42. T.S. Doth the Scripture say, that Elijah call'd to Ahab to punish Baals Prophets, who was himself a worshipper of Baal? or doth it onely say, that he bad him send and gather them together; and do you read that Ahab did more than Elijah desired of him?

W.T.

W.T. A. The afore-cited Scripture ſhews, that *Elijah* called to *Ahab* when the Kingdome was peſtered and pined with Idolatry; and why made he his addreſs to him, but to have the aſſiſtance of his kingly power, for a courſe and concertation tending to (and ending in) the falſe Prophets execution, which he, being a Prophet, did (in all likelihood) fore-ſee ſhould come to ſuch an iſſue; yea, this Objector ſaith after. *It cannot be imagined but that if* Elijahs *God had not been known to be the God that anſwered by fire, the portion of* Baals *Prophets had fallen to* Elijahs *Lot*: Therefore on the other ſide, it may be reaſonably ſaid, that if God did anſwer *Elijah* by fire, then *Baals* Prophets ſhould undoubtedly have the portion which in concluſion befell them, elſe the buſineſs had been unjuſtly carried, and would have become an uſeleſs tryall. Should Miniſters make ſuch addreſs to Authority as *Elijah* did, what out-cries ſhould we hear, when there be ſo many cryes againſt us, though we be in many reſpects on the ſuffering ſide? Nor doth it follow that becauſe *Ahab* himſelf was a worſhipper of *Baal*, therefore he would not give way to *Elijahs* deſign; for all the peole gave way to it, among whom were divers worſhippers of *Baal*, 1 *Kings* 19.18. And we know the power that extraordinary and Miracle-working Prophets had in thoſe daies, and that there was an authority of God upon them, by which they were terrible even to Kings themſelves; otherwiſe it is not probable that *Ahab* would ever have born the prophets eminently controuling language, 1 *Kings* 18 18. Unto this another reaſon may be added; to wit, the miſerable condition they were in by the preſent famine, which came by *Elijahs* word, 1 *Kings* 17.1. and was moſt like to be removed in *Elijahs* way; for there muſt not be *dew or rain, but according to his word*, and on that it came, 1 *King.* 18 41. *Jam.* 5 2.8 even the worſt of Kings in publick calamities were willing to take Prophets counſel & to obtain ſome comfort from them, though they were ſharpely reproved by them (as here *Ahab* was) before they had it; ſee 2 *Kings* 3 13. No marvel therefore,

if *Ahab* in his necessity closed with *Elijah* that was so considerable a person, so hopefull a Prophet, and one so like to contrive a deliverance in Gods way.

T.S. *Besides that, the prophets of* Baal *were not executed by*
p. 42. *any Order or command of* Ahab, *but it was the fruit of the compact made between* Elijah *and the prophets of* Baal, *with the consent of the people,* &c.

W.T. A. suppose it were the event of that compact, whereof he speaks; Yet, 1. was it not *Ahab* that sent to all Israel to convene them for such a purpose? And the compact (for the main) was with, and was concluded with the people of Israel before the prophets of *Baal* were spoken to, 1 *Kings* 18.24. which is to be marked, that we may know whence the destruction of those idolatrous prophets arose, to wit, from the peoples agreement summoned by the King upon *Elijahs* motion and design. 2. Was not *Ahab* himself at the compact? Was not his consent in it? Yea, was not he present at the slaughter? *verse* 40,41. At least durst the people have done that execution, but that they knew the King was engaged to a consent by the compact made in his presence, and made good by his sending for the people and prophets of *Baal*, that it might be acted according to agreement?

Now where as he saith, that *if God had not answered by fire, the portion of Baals prophets had fallen on* Elijah, that is like enough; but that doth not prove that *Ahab* was unwilling that the prophets of *Baal* should be slain, when the Lord did answer by fire; nay, its far more probable, (as we may partly collect from the peoples killing of them
[a] 1 *King.* 18. 21. who yet themselves were worshippers of [a] *Baal*) I say, it is far more probable that he (as well as the people) was so convinced with *Gods* determination from heaven (unto which we may adde the hope of plenty usually succeeding reformation) that he willingly gave way to it: And we finde he stood upon good terms with *Elijah* that ran before him when it was done.

The summe is; That gracious God that keeps not anger

ger for ever, intended to remove the present drought and scarcity: This was to be done by the word and Prayer of *Elijah*: and it was to be done by a Reformation; in that Reformation the Kings Hand and Power was to be imployed: Upon that Reformation, and the execution of the false Prophets, a sound of much rain immediatly followed: To shew that that act of Justice (by the help of Supream Authority, called to by the Prophet) was the thing intended, that way might be made to the Lords mercy.

W.T. *But I wonder what calls to punishment you can specifie sutable to your complaint?*

T.S. *Nay I can specifie calls both from Presses and Pulpits,* p.43. *more then sutable: — Let almost every prison this day in England speak; where is there almost one in which some innocent heart or other doth not lie in bonds for the testimony of Jesus Christ, and that at the instigation and procurement of some or other of your persecuting generation?*

W.T. Hees full of words in the beginning of this page, and I leave it to any indifferent Person that will read his Book, to judge whether he doth not slander abundantly in the latter end; but there is not one proof or evidence (neither do I think he can bring any) to shew that any one soul, is in any one prison for the *Testimony of Jesus Christ*: Nay, it is so far from this, that they that are very well acquainted with the Quakers and their opinions, declare, That they do not witnesse a Jesus, according to the word of God; but a Christ within them according to their own fancy; withdrawing men from eyeing the death and righteousnesse of Christ without us, and making that but a shaddow of that done within us. *Faithfull discovery of a treacherous designe*, p.7.

Let him inquire again whether they do not bring trouble upon their own heads, either by a tumultuous carriage, or by disturbing the Messengers of God whilest they are doing their Office: the summe and height whereof is to give a true Testimony of and for Jesus Christ. And so all the clamour and calumnies that follow being built up-

on the ſand fall. In the concluſion whereof, he who doth ſo abominate Miniſters, would ſeem to have ſome good thoughts of the civill Magiſtrates, concerning which I ſhall tranſcribe their words, who ſhew themſelves willing to have the beſt thoughts they can of them, Their words are theſe; *Its not any perſon nor circumſtance ſo much that is aimed at, as the Miniſtry it ſelf or all outward Teachers: In which argument they diſcover more envy, pride, paſſion, than in any other: But be aſſured if the Magiſtrates had not a material ſword, as the Miniſters have not, their language would light as hard on their heads, and more than ſo*[a].

[a] A faithful diſcovery of a treacherous deſign, *p.* 47.

Of Chriſtian Liberty.

W. T.

AND let me tell you alſo, that Chriſtians will one day rue the Liberty of theſe daies.

T. S. Would you have Liberty of Conſcience, and would you not give it? p. 44.

W. T. A. Miniſters have ſufficiently declared themſelves to be far from being againſt Liberty of Conſcience *truely ſo called*; And their hearty deſire is, that tenderneſs of conſcience (if it appear to be ſo) may be much favoured. But muſt *Saul* therefore be permitted to do what he pleaſeth *againſt the Name of Jeſus Chriſt of Nazareth*, becauſe he *thinks verily* in his conſcience *that he ought to do it*? Mr. *Burroughs* in his *Lect. in Cornhill An.* 1645. (that was no friend to the troublers of tender Conſciences), yet was ſo wiſe and ſincere as to teach, that a man may be required to give an account of his Conſcience to any in an orderly way, eſpecially Acts 26. 19,

ally to the Magistrate. And again, that when conscience is pleaded, a man may be put to so much trouble as may take away wantonness of spirit, that information may be received. And further, that men may be inforced (though they plead Conscience) not to work for the hinderance of others Salvation. *If any will seduce my wife or any near me* (saith he) *and it be immediately against Salvation, I would divert it by violence my self, if there were no Magistrate, or go to him if there were any.* Thus far Mr. *Burroughs*. But it is to be believed that they have such tender Consciences that shake off Gods publick Ordinances, rail upon his Officers, prophane his Sabbaths, and sweep out of their Families all religious Exercises.

T.S. *Are not you of the number of those, who (not many years since) preacht and printed Parliament and people into Arms and into blood, for the rescuing you from under the tyranny and oppression of the Bishops?* P. 44.

W.T. A. 1. Here he puts me to answer for my self; I shall therefore make known that I was so far from preaching the Parliament and people into Arms to be rescued from the Bishops, that (if I know mine own heart) I should have chosen to have suffered not onely much more than I did or was like to do, but then I could have done under Bishops, or any other way, rather than that there should have been a *Civil War*; for besides that the sufferings of particular persons are inconsiderable in regard of the common calamity of intestine Broils; I know by sufficient experience, that such troubles as were arisen and were like to fall more and more upon Ministers by popish innovations, would have been accompanied with inward comfort, and followed with an happy issue. They fight the good fight, that quietly suffer for God and a good Conscience. But providence wrought and prest so farre by occasion of publick grievances, as that a Parliament was call'd and confirm'd that found and declared (as by the *Preamble* to the Protestation ordered to be printed and recommended to the Nation, *May* 5. 1641. may further appear) that through the

the designes of Romish and wretched instruments, the true Protestant Religion was endangered; subversion of the fundamental Laws of the State endeavoured; and innovations and superstitions brought into the Church. Things standing thus, it belonged to the Parliament in right and duty (being convened to consult the publick Weal and safety) to finde out a Remedy for these Maladies. There were many *Declarations* signifying their faithfull intentions and real purposes for the reformation and defence of Religion; the preservation of the Rights of the Supreme Powers; and the lawfull Rights and Liberties of the subjects. In contemplation of these great ends, my self (with other Ministers) submitted to that present intire Parliament; not as if the business were to be summed up in procuring a Liberty from Bishops (that was a very inferiour thing) but that which we aimed at was, the glory of God in the pursuance of all the former ends, and (which was most proper to Ministers) the advancement of the Kingdome of Jesus Christ in the Reformation of Religion according to the Word of God. Little did we think of the strange things that have arisen since; For that God that ordereth all things according to the counsell of his own will, left the consultations of supreme powers unto such differences and distastes, that they fell into a sad War, followed with the effusion of much Christian bloud, which any man that hath the heart of a Christian was so far from taking pleasure in, as to make it (when things were come to that passe, that there was no help for it) the matter of deepest lamentation; and so it was ever profest to be by both parties that were engaged in the war: for my own part I was so far from preaching Parliament and people into a War, that I endeavoured what I could to pray them out of it.

2. It may be observed here that hee's earnest to extract himself a Liberty of Conscience from that fighting which he speaks against, and wherein (being a Preacher in the Army) he had more to do than other men; yet I say again, they whom he so highly reviles, deny not just Liberties

berties, nor do any thing like that which he speaks against in his quaking language. But sure no godly man fought to procure a liberty to do what he list, and to force an open way to run himself out of all Religion. Of old, he that digged a pit was to *cover it*, *Exod.* 21.23. He that made an house was to make *battlements*, *Deut.* 22.8. *Pest-houses* have ever been thought necessary in infectious times; And shall there be no stopping up of passages leading to the bottomless Pit? No restraint of soul-infecting-persons? Shall no battlements be made to keep people from falling down headlong into [c] Hell? How happy a thing were it on the other side, if people were brought to ordinances unwillingly that they might be brought to God and goodness willingly? Whereof King *Josiah* is an immitable patterne, 2 *Chron.* 34.33.

[c] Quod autem vobis videtur in vitos ad veritatem non esse cogendos erratis nescientes Scripturas, neq; virtutem Dei qui eos volentes facit dū cogūtur in viti *Aug.* cont *Gaudent. Epist.* 2. l. 2. c. 17.

I do not speak these things as desiring the straitning or affliction of those that are so bitter enemies unto us, but as eying the extream danger they are in of soul-destruction. In which regard, I cannot but think and say; that it had been far better for them to have been compelled and haled to Gods holy Ordinances, then (by enjoying and abusing liberty to their miserable) to have broken loose as they have done from all the bonds of Religion: and to have made those sad approaches to Atheisme that they have most unhappily made. And we see a little the benefit of restraint, and what reason there is that Authority should therein duly exert it self, by late experience: For, a course being taken by the higher Powers, that no Minister should be interrupted in the acting of his Office, the *Quakers* that so usually molested the publick Meetings, have forborn their former disturbances; so God is not provoked by those affronts; our Congregations are free from those distractions; and the Quakers themselves from that sin, though they come still as neer it as they dare: But hereby it appears that the interposing of the Civill Powers is of special efficacy for the repressing of publick provocations, and so it would be, also (were it vigorously put forth) for the attending

ding of holy Ordinances administred in the way of God, which the Lord give unto Governours rightly to consider of, that God may not suffer in his glory; themselves in their last account, and poor souls (apt to be deceived) in their spirituall and everlasting condition, for want of the help of a compassionate compulsion.

W.T. Though Liberty be a good thing; yet it is not good for children. Its weaklings tentation and seducers advantage.

T. S. *Would you have judg'd it a reasonable answer for Bishops* P. 45. *to have said, Liberty is good for us Bishops, but not for you that are our children of the Presbytery; for some of you are weaklings, and liberty is your tentation, others Heretick and Seducers, and it will be your advantage.*

W.T. A. As for the busines between Bishops and Ministers, its true, that we desired Liberty of conscience; that is, to serve God without intanglement of conscience by those things that were apparently and in true judgement, Snares and oppressive burthens to the consciences of those that were neither children nor seducers: But its one thing to desire a liberty to serve God without unnecessary and apparent intanglements, another thing for men to seek a liberty to chuse, whether they will serve God according to his Word or no. Its one thing to desire freedome from a book of sports, another thing to desire freedome from the Book of God, as not willing to be led and ruled by it, but by a light within, or as desiring a liberty from that, which that word commands, or to that which it forbids.

T. S. *But why is not liberty good for the children?* P. 45. *Is any thing too good for the Children of the Lord? Whether do you and the rest of the Teachers of the Nation, judge your selves to be of the number of children? If you are, then neither is liberty good for you.*

W.T. A. Its wonder this man should please himself with so childish a thing, that is, with a poor playing upon the word [*Children*;] I cannot think that he understands so little, but that it is against his conscience to conceive, that I Fallacia homonymiæ.

under-

he stood the word *Children* in that sense wherein he [illegible] it. For the help of those whom such a toy may a little trouble, I shall let every weak Reader know, that by [Children] I meant such Christians as (although they be the Children of God, yet) being weak in knowledge and in grace (as all Gods Children are not) are apt to abuse and take hurt by a larger liberty, as children do, because they be children; for when they be grown up, they have more wit, and so will do otherwise. Now the Teachers of this Nation and riper Christians are in the number of Gods Children, as children come to maturity are the Parents children still, but they are not such children as children in their minority are, unto whom, because they have not understanding well to use more liberty, they grant less; yet divers such children there be, unto whom if you say, you may observe the Lords day religiously: heare on that day soun. Teachers and no other; fast and pray on solemn dayes, to preserve the Land from perishing: These things you may do (if you will) and if you will not, you may choose: I say, if you speak this to divers in these dayes, its all one as if the father and mother should say to the little childe that's at play among his play-fellowes, you may go to school if you will; or you may come in to read a Chapter and be catechis'd if you will; but if you will not, you may chuse: its easie to know what hee'l chuse. And parents that give that liberty to a childe (that would do better as we say, if he should) are to answer for it, if he make an undoing choice.

As for that liberty of *Paul* which he mention, Try all things, and hold fast that which is good, we are far from denying to Christians, so the tryal be made by the right Rule, that is, the Word of God (and not the warping rule of an inward light, and that be held fast which is found to be good and right in the judgement of the Spirit of God in the Word, and not that which is good in their own eyes. And we blame Christians exceedingly, that they have run from one thing to another, without this Tryall.

W.T. If prejudice have not blinded your eyes, you may see that there are a very considerable company of Ministers that (through the grace of God) are such as *Paul* speaking to *Timothy* 1 *Tim.* 3. requireth they should be; I mean, as farre as humane infirmity will bear.

A Defence of the Ministry.

T. S.

I answer, that hath no weight at all; for admit that for a plea, and the filthiest Idol Shepheard *in the* Nation, *may be judged so qualified as* Paul *required. He that is full of spots, will say he is harmless as humane infirmity will bear, &c.*

W.T. Here's good stuff: Because a common drunkard cannot say (unless falsly and wickedly) may not therefore a *David*, or an *Asaph* say truely, *This is mine infirmity*, Psa. 77.10. Doth he not know that there are some spots, that *are not the spots of children*, Deut 32 5. and therefore some that are? when I had said, *blameless, as humane infirmity will bear*; I added in my letter these words, *unto which if you give no allowance unto others, you know not your self*; but he is willing to leave out that, and shakes off (I doubt) that self-search which being rightly ordered, would help him to see the need that sincere and weak Christians (who cannot be Quakers and plead perfection) have of that supporting truth, that there is no childe of God here upon earth but hath his * infirmities. Nor is this any protection to prophane men who do in vain shroud their gross miscarriages, under the name of humane frailties, when as by their constant and wilfull wickedness, they declare themselves to all the world to be presumptuous sinners.

* *Eccles.* 7.20.

W.T. It hath ever been the devils grand design (wherein he hath palpably plaied his part in our late changes) to throw down the Ministry. Its not enough for him that Bi-

shops

ſhops be taken away branch and root; unleſs he root out the Miniſtry alſo, for he knows well that his work cannot go forward while their work continues.

T. S. *I never heard before that the Devil took away the Biſhops.* p. 4.

W. T. A. As he did not hear it before now: So neither doth he hear it now. It is not to be expected that this man ſhould have much *Logick*; yet one would think he ſhould not have ſo little reaſon as to collect; that becauſe I ſaid, *It is not enough for the Devill that Biſhops be taken away*: therefore I ſaid, that *the Devill took them away*. If a man ſhould ſay, its not enough for the Devill that Altars, Croſſes and Crucifixes be taken away, unleſſe Bibles be taken away alſo; doth this prove that the Devill took away Croſſes and Crucifixes: Or, If a man ſhould ſay, it was not enough for the cruell Romiſh Catholicks, that *Fagius and Bucer* were not alive to trouble them, unleſſe they dig up their dead bodies and burn them openly; doth it follow therefore that he ſaith the ſame Romaniſts took away their lives?

2. I deſire the Reader to know, that I thought not of any ſuch thing (as this Replyers figment is) when I wrote that paſſage; my meaning therein, being onely this; that it is not enough for the Devils purpoſe, or that the Devil is not ſatisfied, unleſſe under the notion of Reforming the Miniſters, he can proceed ſo far as to deſtroy it.

3. I adde, Had Biſhops been taken away, according to this *Replyers* deſires and Declaration, I mean, had the removall of Biſhops been acted, as an introductory, and in way of tendency to the removall of the whole Miniſtry; (which all good men that had an hand in removing of Biſhops abhor) than the taking away of Biſhops had been abſolutely the Devils work; For as God is his Miniſters beſt friend, ſo is the Devill their greateſt Enemy: and other oppoſites are but his Miniſters, 2 *Cor.* 11. 15. That *lying Spirit* it was that oppoſed *Michaiah* in the Prophets of *Ahabs*, 1 *King.* 22. 22 that encountred *Paul* in *Elymas the Sorcerer*, *Act.* 13. 10. That hindred the ſame *Paul*, *once and a-*

gain, in his holy intentions, 1 *Theſ.* 2. 18. Its he that taſteth as many as he can of them into priſon; and where *Antipas* is ſlain, there Satan dwels, *Revel.* 2. 10 13.

A lamentable thing it is that this Opponent, and that Adverſary ſhould be ſo unanimous; and that this late Preacher ſhould be a brazen faced Profeſſor of his loogings, to have the Miniſtry aboliſhed; For the ſeare his words *What is the deſigns I muſt feare and tremble to act? Is it to endeavour the rooting out of your Miniſtry? And why fear and tremble at it? Is your Miniſtry ſo precious a thing that it may not be plucked up under the ſame penalty, as was in eating the forbidden fruit,* &c. It may make other men tremble to ſee that a man living under the light of the Goſpel, ſhould have ſo little knowledge, grace, and fear of God as to utter ſuch words, when thoſe perſons or Nations, that ſeek to throw down the *Lords* Miniſters (which Miniſters are in this Nation or in no Nation in the world) as they do Giant like oppoſe themſelves againſt heaven, and Gods expreſſe ordinance, *Epheſ* 4 11, &c. So they take the next and moſt effectuall courſe to ruine themſelves, 2 *Chron* 36 15, 16, 17.

P. 49.

T. S. *I ſhall note two things with which you falſly accuſe me: The firſt is, that I inveigh againſt humane learning: If a man ſay a tileſtone is not fit to make a foundation: muſt it preſently be concluded, he denies the uſe of tileſtones?*

P. 50.

WT A I ſay he inveighs againſt it, becauſe he ſpeaks contemptuouſly of it, and of *Univerſities*, in reference to Miniſterial aſſiſtance, as if it were ridiculous to ſay that a Miniſter hath any help for his work in that way; when all that know any thing rightly, know that humane learning (in the hand of grace) is a great help for the better underſtanding of heavenly things. I granted to him (though he runs on as if he had heard nothing of it) that learning cannot make any a ſpiritual man; but yet it makes a ſpiritual man, a better ſervant. But *Quakers* might be glad if there were no learning nor wiſdom in the world: for as long as there is any, their folly will be made to appear to all men: what he ſaies of *tileſtones*, ſhews that he never knew what it was to be a

grounded

grounded ſchollar: For though learning be not the ground-work of Religion; yet it ſupplies many grounds (which wiſemen uſe to call *grounds of learning*, whereof an holy mind makes good uſe for the juſtification of the things of God againſt the ſubtilties of ungodly men.

T.S. 2. *You accuſe me with ſeeking to juſtifie abſurd Tenents. To which I ſhall onely ſay, that I ſeek to juſtifie no Tenents, but ſuch as the ſcripture doth juſtifie.* p. 51.

W.T. Theſe are good words, and ſhew that the ſcripture is more than Paper and Ink, becauſe it doth juſtifie *Tenents*. But ſince he refers himſelf to that (it ſeems as a *Rule* to judge things by) let him ſhew where the ſcripture doth juſtifie theſe *Tenents*, viz. *That the Scripture is not the Rule of Saints; that it is not the ground of Faith; that the Infants of believing Parents are not to be baptized*, &c.

T.S. *Whether doth not the Scripture teſtifie that Chriſt is the true light that enlighteneth every man that comes into the world; and alſo that he that followeth that light ſhall not walk in darkneſs, but ſhall have the light of life?* p. 52.

W.T. A. This is ſpoken to at large in my Anſwer to his *Epiſtle* (already publiſhed) and namely to the firſt Article of his charge againſt the Miniſters of the Nation. *See Railing rebuk'd.* p. 12. 13.

For preſent, I anſwer thus, Chriſt enlightens men more wayes than one: to wit, 1. *By natural light*, *Joh.* 1. 4. and ſo onely he lighteth *every man*, that commeth into the world. Now he that hath that light and no more, cannot (in an ordinary way have life; becauſe he is *without Chriſt*, *Epheſ.* 2. 12. From whom alone life is to be had, 1 *Joh.* 5. 11. 12. 2. By *Goſpel-light*, Now whoſoever doth (by the ſpirit of grace) follow that light or follow Chriſt ſo enlightening him, he ſhall have life, *Joh.* 10. 27. But this will do him little pleaſure, whoſe pleading is fix'd, not on a light which comes from the word, but which enlightens every man that comes into the world.

T.S. *Whereas you cite Rom.* 10. 14. How ſhall they believe in him of whom they have not heard? *You might have found an anſwer if you had looked a little further*, viz. *in the* 18. *v.*

where

where it is written; But I ſay have they not heard? yes, verily, their ſound went into all the earth; and their words unto the ends of the world.

W.T. A. 1. The Apoſtle ſhews in that Chapter, that the time was now come, wherein both Jews and Gentiles (believing) ſhould be ſaved, *Rom.* 10, 11, 12. But for this belief he declareth hearing to be neceſſary, *v.* 14. whereupon it might be objected. How can this ſalvation be extended to all, when this hearing is not extended to all? This Objection is anſwered in the *v.* 18. wherein the Apoſtle ſhews that at the ſame time wherein God appointed to receive the Nations of the world (together with the Jews) into a ſaving ſtate; he ordained alſo the means, and that the word of Salvation ſhould be heard and received of them; ſo that as the Sun in the Firmament (yea the whole frame of heaven ſpoken of *Pſal.* 19 1.) Shines, and (in a ſort) ſpeaks to all; ſo the *Sun of righteouſneſſe*, in the New Teſtament did (by the Apoſtles) ſhine and preach to all the world, that is, as it is expreſſed, *v.* 12. to Jews and Greeks; And ſo the word [World] is taken in the New Teſtament, *Matth.* 13. 38. 1 *John* 2. 2. *viz.* as oppoſed to that confinement, that there was of the ordinances of God to the Jewiſh Church in the Old Teſtament-times; the ſound of the Goſpel (therefore) went into all the earth, or all the world (that is all Nations of the world, *Rom.* 16. 26.) generally, yea, it was to be preached to every *creature*, [a] *indifferently*, but that will not prove that it reacheth to every place *particularly*; much leſſe to every perſon *individually*.

[a] *Mark.* 16. 15.

2. If this ſound went into all the earth: that is, to Gentiles as well as Jews, by the Apoſtles preaching, that ſo men might believe and be ſaved; then it follows that either that preaching and ſounding forth of the Goſpel was unneceſſary, or elſe, they could not believe, nor be ſaved any other way; and if they could not otherwiſe be ſaved, then it is apparent that the light that enlightens every one that comes into the world, could not ſuffice to ſave thoſe Gentiles, who in former times never heard of that Goſpel which founded in

in all the Earth, in and after the Apostles times: Doubtle s that Sound went not into all the Earth before the Apostles times, *Psal.* 147. *last v.* And yet the Gentiles who then lived had that inward light which Quakers plead for, because they were men *come into the world*, therefore that light will not suffice to save, which is the thing for which I quoted that Scripture; and it is in vain for this Writer to speak of an answer from *verse* 18. for that shewes only what was done in Gospel times; we are sure the Gentiles heard not of Christ before, (at least in any observable generality) and yet they had the inward light, therefore that light is not sufficient to save, for why then could it not save without any further hearing?

T.S. *To which I shall adde these following Queries,* p.52.

1. Q. *Whether had not the Lord his witnesse in the hearts of those of whom* Paul *speaketh in his first Chapter to the* Romans, *convincing them of, and condemning them for sin, though it was kept under and held in unrighteousnesse?*

W.T. A. Yes, they had that in them which was sufficient to make up a convincing and condemning witnesse against them.

T.S. 2. Q. *Whether that which left them without excuse, did not also reveal unto them the way of life, which if it had not done, whether had they not been excusable?*

W.T. A. Though that light did not reveal unto them the way of life (as I affirm the light that all the Gentiles had, did not; there being no way to life but by his Name, whom the Apostle saith was not named among those Gentiles to whom he preached, *Rom.* 15.20.) yet were they not therefore excusable, but by so much light as they had from the works of God, though they had none from the word of God, were left without excuse, *Rom.* 1.20. Acts 4.12.

T.S. 3. Q. *Whether were they condemned because they knew not God, or for disobedience against the light they had, in that they glorified him not as God, according to the measure of light they had received?*

W.T. A. For both; to wit, because they liked not to re-

tain God in their knowledge, Rom. 1.28. and therefore they had not the knowledge they might have had & because they glorified not God according to the knowledge they had, v.21.

T.S. 4. Q. *If they had obeyed and glorified God according to that measure of light and knowledge they had received, whether had they been condemned?*

W.T. A. That's an impossible supposition, for the darkness that was in them would not suffer them to glorifie God according to the light that was in them, *John* 1.5. which darkness also they willingly preferring above the light, they exposed themselves thereby to just condemnation without excuse; which is enough for us to know and acknowledge in this point, without puzling our selves with needless suppositions.

T.S. *The thing that I charged you with, was the denial of Jesus*
p.53. *Christ to be within us; which charge I grounded on these words of yours viz.* the Scripture saith that we are justified freely by the grace of God, through the redemption and righteousness of Jesus Christ which is not within us, but without us. *Now the thing in controversie between you and my self, is in which of these two orders these words must be read; either thus,* which redemption and righteousnesse is not within us, *or* which Jesus Christ is not within us, *you would have them (to save your self out of the myre) to be read in the former sense.*

1. *W.T. A.* 1. That if I had meant what I spake *of Christ*, I should in congruitie of speech rather have said *who* is within us, then *which* is within us, the latter being a more proper expression of a thing, the former of a person.

2. 2. If he had meant to take my words plainly and honestly as they lay before him, with consideration of the businesse between us, he would have found no cause at all of his Unconcocted conceit; for he knows the question between us was not about *Christ within*, but about *Righteousnesse within*, and namely whether that righteousnesse within doth lead to justification? Whereupon I proved to him out of Scripture that the righteousnesse within is not that which doth justifie us, but that we are freely justified and saved through the redemption

demption and righteouſneſſe; that is, through [*that*] redemption and righteouſneſſe which is not within us, but without us. Now, to dream of a thing that was never in controverſie, and to forget the matter that is in preſent diſpute, ſhewes that a man is willing where he cannot finde a fault, to make it.

T.S. *Which being ſuppoſed, I demand of you two things?* p. 53.

1. What number is the word [*which*] the ſingular or the plural? The ſingular you cannot ſay, unleſſe you will deſtroy your Grammer, which ſaith, that *many Antecedents ſingular having a conjunction copulative comming between them, will have a Relative plural*: This being granted that the word [*which*] is the plural number. I demand,

2. Whats the Nominative caſe to the verb [*is*]? for which you can finde no other but the word [*which*] and that being the plural number and the verb [*is*] the ſingular number; pray produce me ſome rule in your Grammer, that alloweth any concord betwixt a verb of the ſingular number and a nominative caſe of the plural.

W.T. A. Now, here's a piteous accuſation that I that have lived in the world 64 years have forgot, and have need to be catechiſed in the Childrens Accidence: but this Grammer Scholler carries it ſo high, that ſomething muſt be ſaid to ſo frivilous a thing.

In his *Childrens Catechiſme* there be two queſtions: I ſhall need to ſpeak onely to the firſt of them (whereupon the other will fall:) I anſwer (therefore) and can ſay well enough, that the word [*which*] is the ſingular number, not the plural: and yet the Grammer will ſcape well enough: onely, he that fears the deſtruction of Grammer may comfort himſelf with this, that there be more Grammers then one; and ſhould remember alſo, that the Compoſers of our ordinary Grammer acknowledge that they framed it [*Craſſâ Minervâ*] for Childrens uſe: It is no marvel therefore if they wrote thoſe things that were plaineſt and moſt common, and doe for other things not ſo fit to be communicated to young beginners, refer them to other Grammarians

as *Linacer* & *Despauterius*) and to their own after experience in the reading of those Authours out of whom Grammers are composed.

1. This being premised, I shall come to a more close and particular answer, Where 1. It were enough to say, that the Relative [which] refers to the latter *Antecedent*; that is, to the word [righteousness] which righteousness (though I added the word [Redemption] *exabundanti*) was that which I intended principally to speak of, and about which the contest arose between him and me. Now that when there be two *Antecedents* coupled together, the *Relative*, may be of the singular number, and refer to the latter, is plain from those words of the Apostle, *Heb.* 12. 14 *Follow peace with all men, and holiness, without which* (that is without which * holiness) *no man shall see the Lord* [b].

* χωρὶς.

[b] *Alvarus de constructione intransitivâ; interdum redditur Relativum vicis-mori* (*Scil. Antecedenti*) *e. g.* Cic. in Pis. *Mihi non venerat in mentem, furorem & insaniam optare vobis, in quam incidistis.*

Or the Relative may refer to either of the Antecedents as in that of *Tully* in the Margin [c].

[c] Cicir de Offic *l.* 1. *Deinceps de Beneficentia & deliberalitate dicatur, qua quidem nihil est naturæ hominis accommodatius.* where the Relative may agree with the latter Antecedent or the former also, as here both with Redemption and Righteousness, it being truly verified of either, that it is without us.

But 2. I shall follow him in his own way, and let him know that Grammer must needs be destroyed if such a Syntax as he exagitates will destroy it, for *Tully* himself destroies it. *De Offic l.* 1. *Humanæ societatis vinculum est ratio & oratio, quæ docendo, discendo,* &c. *conciliat inter se homines,* &c. Here are two Antecedents singular, having a Conjunction copulative coming between them, and yet *Tully* will not let them have a Relative plural, but the Relative is of the singular number, and joyned with a verb of the singular number.

3. I adde, that this man who is so tender of his Grammer, destroies it himself, *page* 46. of this Pamphlet, where he 3. saith, *what I writ proceeded from that deep sense I had of all that deceipt, hypocrisie and abomination that raigneth in the midest of them.* Here are Antecedents more than a good many, and yet he will not do his Grammer right by following them with

with a Relative plural, But onely a Relative and a Verb singular.

And now I shall leave it to the sober minded (to whom he appeals, and whom it is a shame to trouble with so trifling a thing) to judge and determine between us, whether I had any cause to fear that *sticking in the mire*, which this maundy man loves to mention, or do need any such Apology as he would fain have for a fained mistake.

W.T. The Redemption and Righteousness of Christ, by which we are Justified, is not within us, but without us; against that you say (you can say) nothing. p. 53.

We are not justified by a righteousness within.

T. S.

SInce you are so confident I can say nothing against what you did so peremptorily assert, I shall further offer to you by way of enquiry, as followeth. p. 56.

W.T. A. I may be confident still he can say nothing; for to enquire is not to say, but to hear what another man can say; I did not say, that he could not ask questions about it, but that he could say nothing against it.

Yet his Queries shewing part what he would say, if he knew how to stand to it, I shall briefly answer them.

1. Quest. *Whether Christ be separable from his righteousness? If not, whether (he being within the Saints) his righteousness be not there also? And consequently whether he that denieth the righteousness of Christ to be within the Saints, doth not blasphemously deny Christ to be there also.*

W.S. A. 1. Christ is not separable from his humane nature, therefore by his good reasoning, the humane body of Christ must be within Saints.

2. I anſwer poſitively; where Chriſt is in Perſon, there is his righteouſneſs alſo: But that righteouſneſs which juſtifieth us, is not there inherently where Chriſt is by his Spirit: And it is by his Spirit that he is in Saints not in his perſon, *Epheſ.*3.17. *Acts* 3.21.

2. 2. Queſt. *Whether Chriſt be not made of God to the Saints, wiſedome, righteouſneſs, ſanctification, and redemption, and whether is he ſo made to them within them or without them?*

* Falacia plurium interrogationum. *W.T.* This is a * falacious and captious queſtion, for the the things mentioned are of divers kindes, whereof ſome are wit hin us, and ſome are without us; take them altogether and no man can ſay, they are either within or without, for they are both within and without; But as for that righteouſneſs whereof the Apoſtle ſpeaks (which is the thing now in queſtion) that *I* ſay is without us, not within us; Chriſt is made unto us righteouſneſs by that perfect obedience of his which is not within us but imputed to us.

3. 3. Queſt. *Whether Redemption and Righteouſneſs muſt not be there witneſſed where the Seat of Sin and uncleanneſs is; And whether is that Seat of ſin and uncleanneſs within or without.*

W. T. A. It is enough that the *ſanctification* of Chriſt be there where the ſeat of ſin and uncleanneſs is. The juſtifying righteouſneſs of Chriſt is not there inherently, but it is there efficaciouſly, inaſmuch as it is imputed to us to take off that guilt of ſin and uncleanneſs that is in us, and inaſmuch as Chriſts obedience to the death of the Croſſe hath not only a meritorious but an efficacious work in it for the killing of that ſin that is within.

4. 4. Queſt. *Whether doth not the Scripture witneſs that Chriſt gave himſelf for his that he might redeem them from all iniquity, and purifie them unto himſelf? And whether is that redemption and purifying from their iniquity and pollution within them, or without them?*

W. T. A. This fourth Querie is anſwered in the third. The Redemption of Chriſt in regard of the *juſtifying* and *pacifying* work is without them; [a] in regard of the end, effect, and *purifying* work it is within them. T. S.

[a] *Coloſ.*1.14.

T.S. *As for that Spirit that teacheth men to revile I doe abominate it*, &c. p.57.

W.T. A. Its a great matter for a man to know of what Spirit he is, How he abominates that Spirit that teacheth men to revile, let the Reader judge by this reviling Book; yea by this reviling Page, wherein he makes the Ministers of this Nation, the successors of the Scribes and Pharsees in their bloody and Christ-killing way; wherein there is the quintessence of reviling, the aspersion and expressions being extreamly high, and the charge abominably both false and foolish, as not having (in regard of the generality of the publick Teachers of the Nation) any colour of truth or reason in it.

T.S. *I know no Seducers in the Nation but such as draw men from the light, love and fear of the Lord, to listen to their own fond dreams.* p 59.

W.T. A. This is a right description of Quakers, who have forsaken the ordinances of God and the Scripture rule, to follow and to draw followers to their own fancies.

T.S. *Stiling him who is the onely sure Teachers of the Saints, a pretended inward light.* p.59.

W.T. A. Stiling him] I wonder who that is; sure it must be either Christ or the Spirit: But if this inward light enlightens every one that comes into the world, how can it be Christ (many having lived in the world *without Christ*, *Ephes.*2.12. *Rom.*15.20.) Nor can it be meant of the Spirit, for that was not poured on all flesh, when they came into the world, but when Christ came into the world, *Joel* 2.28. and there are some still that are *sensuall having not the Spirit*, *Jude v.*19. Its true, the Spirit is the sure Teacher of the Saints, but no man calls the inward light of the Spirit a pretended light, but the inward light of the Quakers.

T.S. *I wish eternall good to your pretious Soul and rest*, &c. p 60.

W.T. That's a good wish: only I must minde him, that he wish it really, he must wish it in such a way as is like to attain that end, which is not (as he saith it is) by *abiding faith-*

faithfull in the measure of light received, for no man shall come to heaven by his own faithfulnesse, (though that be necessarily required) but by faith in Jesus Christ, *Mark* 16. 10. *Ephes.* 2. 8.

To conclude (together with him) I thank God I can truly say that I most heartily desire that to him which he wisheth to mee, whereof there being no hope but only this, that *To God all things are possible.* I doe therefore humbly pray that omnipotent God, to enlighten his understanding (with a better light then every man hath that comes into the world) to sanctify his heart, to awaken his conscience, and by one happy means or other to lead him out of those dangerous delusions wherein he is detained, and which are so preparitory to everlasting misery; and to set him in the right Scripture path, and way of life, that so his precious soul may be saved in the day *of Jesus Christ.*

A Poſtſcript:

A little to acquaint the Reader with ſome paſſages publiſhed by *Thomas Speed* in a late Pamphlet, Entituled (I know not with how good ſenſe, I am ſure with little truth) *The Guilty covered Clergy man unvailed.*

WHen *Thomas Speeds* firſt Reply was Printed, I left it to all that had any ſenſe of Religion to conſider whether ever they knew ſo ſtrange and ugly a thing brought to *Briſtol-fair*. I did not blame him * for bringing a *Book* thither at the *Fair*, for *to every thing there is a ſeaſon*, but for bringing a *Monſter* thither, that is, ſuch an horrid ſpectacle as was never (I think) ſeen before, either in *Briſtol*, or in *England*, or in the Chriſtian World; I mean, an Epiſtle written to all the publick Teachers of the Nation (and that by one that was himſelf a late publick teacher) wherein all reproaches are caſt upon them; and (upon the ſame account) on the Miniſtery all over the world ſince the Apoſtles time, as becauſe they are not infallible; becauſe they do not take upon them to Preach (as the Apoſtles did) by immediate inſpiration; becauſe they ſprinkle Infants; becauſe they take that maintenance that the nurſing Fathers, and nurſing Mothers of the Church have provided for them, and alotted to them; and becauſe many in that calling are not ſuch as they ought to be. At which enmity of Apoſtates, none ſhould marvell, becauſe Miniſters ſtand ſo much in their way, and the very end of the the Miniſtery is to keep Chriſtians from being carried about by flatulent Seducers in this windy world, Epheſ. 4. 11, 14.

* As he would have the Reader think, p. 9.

But as one evill begets another, ſo now very lately, this miſhapen-birth, is followed with another like it ſelf, that is, very deformed as the former, but much more audacious, as being prefaced and preſented to the world with an addreſſe, *To the Parliament of England now aſſembled at Weſtminſter.*

And is a Parliament of *England* become ſo low a thing; or is a *Quaker* ſo high a thing; or the Miniſtery of *England* (and all Proteſtant Churches) ſo baſe a thing; or is the whole frame of ſound and ſaving Religion, grown ſo deſpicable, and ſo friendleſs a thing in this *Engliſh* Nation, that ſuch an empty and impious invective ſhould be uſhered and introduced with the prefixing of ſo great a *Name*, and an application to ſo high and religious a Court and Convention? and that alſo to ſo ſad a purpoſe? for the ſum of that which their *plain-dealing friend* would preſs them to, is, to ſuffer him and his complices, and thoſe whoſe faith they have overthrown, or can overthrow, to run themſelves (quietly and without any compaſſionate reſtraint) into the hands of Satan, and out of the Kingdom of Chriſt; for to that iſſue Errour and Hereſie comes, as well as Drunkeneſs and Adultery, 1 Tim. 1. 20. with 2 Tim. 2. 17, 18. 2 Theſſ. 2, 10, 11, 12. Gal 5. 19, 20, 21.

In this his laſt Reply, there's very little wherein the Religious and rational Reader (that ſhall be pleaſed to take a view of what I have written formerly in Anſwer to his *Epiſtle*) will require an account; but yet he may expect ſome ſatisfaction in regard of a perſonal defamation wrapt up in this Quere.

p. 54. T. S. *I would demand of* William Thomas *whether he did not ſome yeers ſince receive of his Pariſhioners the* Sixth *part of all their increaſe for one year; and whether he did not urge them to continue the ſame for one year more* —— *If this be true (for which I can produce teſtimony out of his own Neighbourhood) then I demand, What ſhadow of a rule in Scripture he had for this; and whether (ſuppoſing the tenth to be his due) it be not extortion to receive the* Sixth?

W. T. Anſ. 1. The *urging* that he ſpeaks of for a ſecond year, is to my ſelf (and any other that I know) abſolutely unknown. As for the taking of the Sixth part of their increaſe, ſuppoſe it were true (which he ſhall never make good) yet what is there in it? for he dares not ſay that I demanded it (and it were fooliſh to ſay ſo, for there's no way to have it) only he charges me with receiving it. Now I thought he would have granted us voluntary contribution: what? muſt we have nothing neither by Law, nor by love? And is it extortion to receive?

Where

Where did he learn that the meaning and the Engliſh of Extorting [of *Extorquere*] is to take that which is *freely* given?

2 Both for the pretended receiving of this Sixth part, and the Urging to have it another year, my Pariſhioners and the Neighbourhood ſhall anſwer for me, who (hearing of this report) were willing to meet together and conſider what truth there was in it, and thereupon have written and ſubſcribed this Teſtimony.

Ubley Decemb. 15. 1656.

WHereas a ſcandalous report is printed by Mr. Thomas Speed *Merchant of* Briſtol *againſt our Paſtor, We the Inhabitants of his Pariſh, whoſe names are here ſubſcribed, do certifie and teſtifie that our Miniſter never received from us the Sixth part of our Eſtates. It's true, that for one year, when he had been ſome time abſent from us in Priſon, and at* London, *we concluded to give ſomething more then ordinary*; but it was voluntarily by our ſelves without his ſeeking or motion. And having met together and viewed the note of what every one gave, we judge that as for thoſe from whom Tithes were due, they were ſo far from giving the Sixth part, that they gave no more, or very little more then the Tenth, though divers young people from whom Tithes were not due, gave what they pleaſed. Further, none of us can ſay or do know that he urged the having of that which was given this year for another year; only he deſired to have the value of the Tithes in money.*

* The whole ſum that year was but 53 *l.* 10 *s.* 6 *d.*

This is ſubſcribed by 18 hands of the Pariſhioners and Neighbourhood. He may produce the Neighbourhood (if he have a mind to it) that will witneſs the contrary.

I am ſorry I have detained the Reader with a matter of ſo ſmall moment, whereunto notwithſtanding, in theſe dayes wherein every tale will ſerve the turn (with many) to make a Miniſter odious, there is ſome need to ſpeak. I ſhall paſſe from this, remembring only this Replyer how diſingenuous he is, that cannot be content to live in proſperity himſelf in the calling of a Merchant (into which he is laps'd) but he muſt alſo

grudge Miniſters that maintenance (whether by *right* or by *gift*) without which, unleſs they ſhould intangle themſelves in the affairs of this life (which the Apoſtle forbids, 2 Tim. 2.4.) they are not able to ſubſiſt; Was it not enough for him to make ſure he would be no Miniſter himſelf, but he muſt be ſo cruel to that calling? which yet ſhall certainly ſtand firm with God, when all his wood, and hay, and ſtubble that he oppoſeth againſt it, ſhall be burned up.

As for thoſe ſmall and weak things which in the afore named Reply he objects againſt me, I ſhall make a brief return to ſome of them, that thereby the Reader may judge of the reſt.

p. 14. T. S. *If faſting and prayer caſt out all evils and Devils* (which were the words that upon occaſion I had ſpoken before) *then there's perfection in this life; for where there is no evill uncaſt out, there's abſolute perfection.*

W. T. Anſ. 1. Men of underſtanding know, and ingenuous men will acknowledge, that ſuch general expreſſions are to be taken *Rhetorically*, rather then *Logically*; that is, according to their general intent, rather then the words preciſely taken; as Mat. 5. 39,40. Jam. 3. 2. and ſo the meaning is, that Faſting and Prayer is a ſpecial medicine for ſpecial maladies; in ſo much that any thing that will be done, will be done effectually in that way.

2. (To walk with him in his own way) I anſwer further, That *all evils* are ſaid to be truly caſt out, when they are caſt out in regard of their groſſe acts, their reigning power, their wonted prevalency over us, & our greater & greater degrees of victory over them. In theſe reſpects it's true that Faſting and Prayer caſts out all evill, but I deny what he infers, *viz.* That where all evill is caſt out thus, there's abſolute perfection. Briefly, I did not mean, that Faſting and Prayer caſts out all evill abſolutely (from whence only that which he infers will follow) but according to our capacity here on earth; which is ſuch, as that though all evils be caſt out in regard of their dominion, yet *In many things we offend all*; and this writer muſt rule his tongue a little better (a great deal better) before he be a *perfect man*, Jam. 3. 2.

T. S. William

T. S. William Thomas *in the cloſe of the 13th page is made to confeſſe as much of the Light as ever I heard*, viz. *Chriſt lighteth every man that cometh into the world, though not by ſaving illumination, yet by ſaving revelation, that is, by Goſpel revelation that is fit to ſave them, though divers receiving the revelation, do (through their own fault) loſe the ſalvation.* p. 38.

W. T. Anſ. I ſhall need to ſay nothing to this, but only let the Reader know how diſhoneſt and falſe he is, in making me ſay what I never ſaid, by leaving out that explication and limitation of it that was before his eyes, for my words are theſe, (and they are but a relation neither) *Chriſt lighteth every man that comes into the world* --- and then it follows, *that is, into the Church, or into the world collected into a Church, as world is taken*, Mat. 13. 38. --- *though not by ſaving illumination*, &c. So that I did not ſpeak of every one coming into the world *abſolutely* (as the *Quakers* do) but of ſuch only as are gathered into a Church.

T. S. *Unto thoſe words of mine, Our duty is to be alwayes perfecting, but it belongs to our wiſdom to know that we can never be fully perfected till our ſouls be among the ſouls of juſt men made perfect*, --- *I ſay unto theſe words he replies*; --- *Doth that Author ſay in the future tenſe, they* [*ſhould*] *come (at the laſt day) or to thoſe that* [*ſhall*] *be perfect? Doth he not ſay they are* [*already*] *come to thoſe* [*already*] *perfect?* p. 41. Heb. 12. 23.

W. T. Anſ. And what of all this? May it not be as well ſaid that we are come *already*, (*viz.* by our heavenly calling and ſpiritual conſociation) to the Saints *that are now in heaven*, as *to an innumerable company of Angels*, that are in heaven? Heb. 12. 22. Beſides, that he ſaith not they are come to the [*perſons*] of juſt men made perfect, but to the [*ſpirits*]; now where doth he find that Saints on earth are called *Spirits*, Luk. 24.39. So that the ſpirits of juſt men are (in true and plain meaning) their ſouls ſeparated from their bodies, and put into a perfect ſtate and condition in heaven.

But when he hath abuſed this Scripture, he muſt abuſe another, *viz.* Iſa. 44. 25. and the *Diviners muſt needs be mad*, becauſe he hath no skill in Scripture and in *Divinity*.

To speak only of one thing more, When I had said that *Paul* and *Peter* were instructed by immediate revelation, *which we are not so presumptuous as to expect*; He replies:

p. 63. T. S. --- *Poor blind man! my heart is moved with pity to him --- I could even weep over him; Hath he been preaching 39. years, and yet never expected instruction by immediate Revelation?*

W. T. Ans. Here's a pang of effeminate *zeal*. But must a man needs either preach the history only of what others did, and spake (which he objects) or else be *immediately* inspired? Cannot he distinguish between the *revelation* of the Spirit, and the *immediate* revelation? If he knows not, yet others do, that the influences of the Spirit are abundantly put forth in the use of means, as to *Timothy* in *reading*, *meditating*, *studying to shew himself approved*, 1 Tim. 4. 13, 15. 2 Tim. 2. 15 of all which there had been no need, if *Timothy* had done all his work by *immediate* inspiration *. Now by the assistance of this Spirit of God in the use of means, and the continual study of Scripture, with Prayer, I have (I thank God) not without some fruit exercised the Calling of a Minister this 39. years.

Yea *Paul* also ...ired Saints ...ers as a ...eans of his ...istance in ...eaching, ...hes. 6. 19.

Whereas he sayes, *he could even weep over the poor blind man drowned in ignorance (a taking passage with quaking people)* I am very well assured, that I have much more reason to weep over him, (but he especially over himself) for another matter which his Book mentions †, I mean his desperate resolution in chusing rather the portion of an Heathen *Seneca* * (when yet we may say, & must say of such honest Heathens, that they were honest worshippers of Devils, 1 Cor. 10. 20.) then of the Christians and Ministers that he names †, who declare themselves to be men fearing God. It seems he is of their minde, who think men may be saved in any Religion, if they be honest in their cariage; when it was wont to be said in *England*; *They are to be had accursed that presume to say, that every man shall be saved by the law and Sect which he professeth,*

† p. 23.

A (sometimes) Blaspeming *Seneca*, ...at saith, *Ferte fortiter: hoc est quo ...um antecedatis; Ille extra patientiam ...alorum est, vos supra patientiam*; ...us that proud Stoick; *De divina pro...dentia*. Cap. 6. Yet no man denies ...m an eminency in naturall abi...ies.

Christopher Fowler, and *Simon ...rd*.

professeth, so that he be diligent to frame his life according to that law and the light of nature, for holy Scripture doth set out unto us only the Name of Jesus Christ whereby men must be saved. Articl. of Relig. art. 18 They therefore are against holy Scripture that are of that opinion.

Other trifling catches and Cavils, I shall leave, and in conclusion advertise the Reader of two things.

1. Whereas this Replyer, p. 70. complains (though causelesly) of the proofs that are produced from several writers to discover what the Quakers are; the Reader may observe that the most I have cited is out of two Books; the one called, *A faithful discovery of a treacherous design*, &c. The other, *The Worlds wonder*, &c. which Books, whosoever shall unpartially read (as I wish all to doe that would be fully acquainted with the Quakers light and life) will easily see that they write so Candidly and Charitably of them, that there is no cause to suspect their testimony.

2. I cannot but here admonish all Christians with fear and trembling to take into consideration, and to take warning by the late story of the Entrance * of *James Nayler* (that famous infamous Quaker) into the City of *Bristol*, *October* 24. 1656. *With one man going bare-headed before him; and two women, one on one side, the other on the other side of his Horse, holding the reins, and leading him, singing Hosanna; and, Holy, Holy, Holy Lord God of Israel.* I doubt not but many of those that are turned out of the right way, are (in respect of this horrid height of Blasphemy) of *Hazaels* mind, 2 King. 8. 13. *Am I a dog that I should do this great* and hideous *thing?* but this *Narrative* of *Nayler* may let them know that they cannot now conceive how far they will range and rise when once they have begun to wander and to take head. Particularly, three things come in here to be considered.

* See the Narrative, entitled, *Satan inthron'd in his chair of Pestilence.* By Major *Farmer.*

1. What it is to follow an *inward light* separated from, and unagreeable to, *Scripture light*. That's so wilde and wicked a thing that it suggests at last, to sing *Holy, Holy, Holy*, to a most sinfull man; for the Apology for that singing

p. 18. ſinging is this, *They that did ſing were called to it by the Lord* *; and one of them ſaith, *The power of the Lord carried me to*
p. 15. *ſing and lead his Horſe* †. *Dorcas Erbury* cals that wretch, over and over again, *The only begotten Son of God*; and then, *Lord and Maſter whom ſhe is to ſerve*, for the Spirit *within her*
p. 19. *doth command her to call him ſo* *. It's true that Quakers ſay, they diſown this abomination; but do they not own the principle that leads to it, to wit, a being led and inſtigated by that which is within them? Unto which what limits do they put?

2. What it is to have low thoughts of Gods word, and of the Preaching thereof, which God hath appointed to be the means of *feeding his people with knowledge and underſtanding*, Jer. 3. 15. Such men quickly come to ſet up a Religion, and in the end a *Jeſus*, of their own making; with this helliſh Blaſphemy, *Thy name ſhall be no more James,*
† p. 19. *but Jeſus* †: Let every one whom it concerns weigh it well. Why may not he that now ſpeaks ſcornfully of *bowing down and crying Hoſanna to the mutable directions of the Pulpit* (as this Replyer doth, p. 2.) come at length to have others *fall down upon the ground at his feet* (as it is informed upon
p. 23, 25. Oath, ſome did at *Nailers* feet *) --- yea, and to have *Hoſanna* alſo ſung to himſelf. He that cries out wickedly againſt Miniſters for perſecuting Jeſus, may come himſelf to be ſo wicked as to be named *Jeſus*, and to have *Hoſanna* ſung before him; yea, he may come to ſuch an height of pride and madneſs, as to *take* ſuch honours, and defend the taking of them, ſaying as *Nayler* ſaid, *I may not refuſe any thing that it moved of the Lord, and that their Father commanded them to*
† p. 15. *do* †. I wiſh, and pray, that *James Naylers* juſt puniſhment may be [*felix flagellum*] an happy Scourge to drive, yea (by grace) to draw him and his company not only from the higheſt *riſings*, but from the loweſt root and *riſe* of ever-
Greg. Moral. Job lib. 5. 12. increaſing errour. He ſpake truly and wiſely that ſaid, * *Blanda ſunt quæ Hæretici proponunt, ſed aſpera quæ ſubinferunt, ſicut radices ſpinarum molles ſunt, ſed tamen ex ipſa ſua mollitie proferunt unde pungunt. Heretical things are like the roots of thorns, that are in themſelves ſoft, but from that ſoftneſs they bring forth pricking and piercing things.* See Eccl. 10. 12, 13.

3. What

3. What it is to be over learning and never setled in sound Religion, such are easily drawn to the utmost height in soul-ruining wayes. For which reason I shall (I hope without offence) seriously advise younger Students in Divinity, by reading Scripture, Orthodox Divines, and much Prayer to season themselves (at first) with a *right Religion*, lest the conclusion be to have *no Religion*; particularly to arme themselves against that man-exalting, and God-depressing *Arminianism*, which is the forerunner of *Popery*; and that much-spreading *Socinianism*, which is the entrance to *Atheism*.

I have now done with the Quakers, and intend not to make any further return to this *Replyer*. The old proverb is, *It will weary an old man to follow a childe*. I am sure it's very tedious to walk in and out after an unprincipled man, not well acquainted with Religion at first, and led by phansie at last. If there be yet any thing that he can *reasonably* object, some or other (it's likely) will answer it (perhaps some honest Merchant or Tradesman that loves the Ministery as much as he hates it) If he contend only in a way of railing and vaunting, therein he must be suffered to get the better, and he shall [for me] have the last word; only, if he make any further Reply upon me, I desire the Readers to do me so much right as to reflect on what I have already done, and to view my writings before they believe his. I told him formerly that I would not have further to do with him; that is, that I would not direct my speach to him (though I meant to make Answer to his Reply) but to the Reader for whose sake I wrote; hereafter I mean not to say any thing to him or of him. Let him first answer the Books that have been printed against his phanties already, and know that those Books (how mean soever he makes them) will not be answered by *Brevadoes*, or by *counting the sheets* and making the sum total *wrath and confusion* *; nor will the arguments in them be taken off with *animosities*, *admirations*, and *outcries*, which are his wayes of answer.

* As he doth in the Title page of his last Book.

To conclude, I am very sorry (that when my intentions were better, and I am sure I gave this impetuous man no cause by any thing I wrote or spake, to rave against the

whole Ministery, yet) that I should be any occasion to [illegible] of his abominable abuses and misapplications of the H[illegible] Scriptures, and of powring forth so much corruption [illegible] virulency as he hath done, and (by a dreadful hardnes[illegible] heart) is resolved still to do against Gods Officers, [illegible] Gods *Ordinances*, whereof the Ministery is one, Ephes. [illegible] Tit. 1. 5. and their Maintenance another, 1 Cor. 9. 14.

The Lord open his eyes that he may find out his sin, [illegible] his sin finde out him ——— Num. 32. 23.

FINIS.